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ABSTRACT

This course in Dari, also known as Farsi or Persian, concentrates on development of conversational skills. Twenty-five lessons, reflecting current linguistic theories of language learning, include pronunciation drills, grammar study, vocabulary development, and exercises. Appendixes contain 14 sections of cultural material concerning Afghan social structure, geography, and verb review. Several indexes are included: (1) the Dari sound system, (2) words and phrases used in the lessons, (3) English words and phrases used in lessons, and (4) a subject index. (RL)

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Conversational
DARI

AN INTRODUCTORY COURSE IN DARI (= FARSI = PERSIAN)

AS SPOKEN IN AFGHANISTAN

by

Eugene H. Glassman

REVISED EDITION

of

"CONVERSATIONAL KABULI DARI" by Eugene H. Glassman

with the assistance of M. Taher Porjosh

The Language & Orientation Committee
International Afghan Mission
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INTRODUCTION

Of the thirty-two languages* found in Afghanistan the Constitution of October 1, 1964, recognizes two, Pashto and Dari, as "official" (Article 3). The present course is concerned with the latter, Dari, which is an alternate--and currently popular--designation for what many people call "Farsi" or "Persian." Although the literary Persian as used in Kabul (Afghanistan) and Teheran (Iran) differs but little today, the spoken forms of the language vary considerably. For a number of reasons the trend of the times is to emphasize the name Dari in preference to--and possibly even to distinguish it from--the Persian (or Farsi) of Iran. It is the language of the capital city (Kabul) although, of course, it is spoken elsewhere in the country as well. It belongs to the Iranian branch of the Indo-European family of languages.

Inasmuch as the conversational forms of Dari differ greatly from the literary or written forms, the present course deliberately stresses the spoken form of the language. The student who wishes to learn Dari should realize that this course is conversational, spoken or colloquial, and should not be surprised if his language informant at first expresses chagrin at being asked to teach such language, even though he himself uses it all the time! It must be added that the pronunciations and constructions presented in the course are not "invented"; they are actually those currently in use in the center of Afghan cultural and political life. Reasons for the particular script employed in presenting this conversational material are explained in Lesson One.

The work itself has been conceived and executed on the basis of now well-established principles of language learning and teaching as developed by linguists over the last few decades, not the least of which is that spoken language is regarded as primary while written (or literary) language is secondary. There are at least two reasons for giving priority to the spoken language: (a) all normal human beings can understand and speak well enough to carry on the affairs of their daily lives while a considerable proportion of them are unable to read and write; and (b) people learn to speak their native language a number of years before they ever learn to read and write it, if they learn to read and write it at all. The amount of speaking we do in a day far exceeds the amount of writing we are likely to be engaged in; and even when we do write don't we usually first try to think of what we want to say before we put it down?

While drawing freely from the results of modern linguistic science, I have nevertheless endeavored to reduce everything to the simplest practical terms for the non-technically-trained student of language. The effort has been made to approach the problem of learning a language--in this case, Dari--practically rather than technically, and the presentation of materials is given in the form which some linguists call the "spiral approach." Thus, after introducing the sounds, the course begins naturally with the numbers "one" and "two" and proceeds immediately to distinguish between things of which there are only "one" (singular) and those of which there are more than one (in other words, "two" [or more]; that is, plural). Gradually other elements of the language are introduced, often coming back to the same point (or using the same basic ingredients) but on a somewhat higher level, so that by the completion of Lesson Twenty-five all of the main structure of Dari has been learned within a vocabulary of about 1,000 words or phrases.

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*The Kabul Times Annual, 1970 edition, p. 124.

The learning of any language well enough to speak it--so that the student is able to communicate or interact with those of the new culture, requires attention to four particular areas, in all of which "interference" from the student's mother (or native) tongue will have to be overcome.

1. Sounds. Inasmuch as the spoken language is primary the sounds of the language take precedence in this presentation. It will be noticed that the first two lessons are taken up entirely with the sounds which are found in Dari, some of which are common to English but some of which will require considerable effort on the part of the student to master. It needs to be made clear that the work in your hands is not some sort of "teach yourself" course which you might acquire much as you did Latin or ancient Greek. On the contrary, it requires the voice of a living, native-born speaker of Dari to give you the proper guidance in pronunciation, correct your mistakes and offer the kind of practice that is so necessary to the development of fluency.

Besides the pronunciation of individual sounds, stress (or accent), rhythm and intonation are to be learned in a situation where one can hear and imitate the speech of a native speaker. They cannot be manufactured artificially from the words of a textbook, no matter how well it may be prepared. There is no effective substitute for the voice of a language informant or the people who speak the language to be acquired. In the early lessons (and throughout the entire course as far as vocabulary is concerned) stress is indicated by underlining (italics), although even here it must be remembered that the teacher, not the written text, is the guide. A word stressed one way in isolation may come out differently in different contexts and the student should train his ear to hear and his tongue to imitate not only individual sounds but also stress, rhythm and intonation as he hears it from those around him.

So important are the sounds of the language considered that they have been introduced for practice in every lesson of the course. The pronunciation drills which introduce each lesson (beyond Lesson Two) are to be done only with a living teacher who can (and should!) correct his student faithfully. The drills are based largely upon what are known as "minimal pairs" of sounds in the language, put together into utterances rather than merely learned in isolation, since it was long ago determined that sentences, not words, are the significant units of language. Although some of the pronunciation sentences, in the nature of the case, may (when translated) be about as useful for communication as such proverbial tongue-twisters as "Peter Piper picked a peck of pickled peppers" or "Big boys bottle the blue bug's blood," the student should not be discouraged thereby. Many of them will be found to be quite useful, even though they are not intended to be learned or even necessarily understood. They are for ear and tongue practice only, and the teacher should spend a few minutes on them at the beginning of every day's class.

With regard to this daily pronunciation drill, however, a word of caution will be in order. The teacher must never ask a student to read the pronunciation sentences from the book. The teacher's job is to pronounce the sentences (in whole or in parts) several times while the student mimics the teacher (not reads from the book). After--but only after--the student has demonstrated reasonable facility in making the sounds and repeating the sentences should the teacher resort to mixing up the sentences and, for example, having the student hold up one hand (or answer with a number "1") for one of the two sounds being contrasted while holding up the other hand (or answering with a number "2") for the other of the two sounds. During the pronunciation drill the student's book should be kept closed since the meanings of the sentences are immaterial--it is the sounds that he is learning to distinguish.

An index of the sounds practiced is appended to the work (as Index I on page 349) so that a sound which offers difficulty to a particular student or class can be taken up at any time later in the course by way of review.

2. Structure. A second area of language learning which confronts the student is what is known as the structure or "grammar" of the language. Having learned sounds and words, one has not learned a language. The correct pronunciation of a word like "apple" with proper gestures may get his point across and secure for the student what he wants from a shopkeeper; but this is hardly language competence. What is needed is to be able to put sounds (the basic building blocks of language) and words (somewhat larger units, or combinations of blocks) into a "structure" which conveys full-orbed meaning. This is done through the mastery, slowly and progressively, of the sentence patterns of the language. For this purpose the model sentence (or pattern practice) method of presentation has been utilized. It is felt that an ounce of example is worth a pound of explanation, and consequently each structural (= grammatical) point in the course is presented mainly through models or patterns which by both the teacher and the student can be manipulated and diversified to give the familiarity with the structure and fluency in its use which the student really needs for effective communication. Explanatory notes, when necessary, follow the examples which are given in box diagrams.

As the sentences were prepared to illustrate the various elements of the structure of Dari three factors were kept constantly in mind: (a) Is the sentence useful? In other words, can that sentence be associated with some situation which the student is either likely to find himself in or can easily imagine and/or can variations on it be easily made to fit the real-life situations which the student encounters? Utterances need to be associated with situations and it is hoped that in most cases those chosen will be found to be useful. Every effort has been made to avoid filling the book with theoretical grammar book sentences such as "My grandmother's blue pen is not on the steps" (although even that sentence, if properly substituted on, is not without some redeeming value)! (b) Is the sentence idiomatic? No matter how useful a particular sentence might be or how much desired by the student for a particular task, if--in order to keep it within the confines of the grammar and vocabulary at his disposal at that particular point in the course--it takes on an unnatural or artificial flavor, it is of doubtful value in mastering the language. It is largely for this reason that "conversation" presentations around given situations (such as the kitchen, garden, shopping) have been avoided, since an extended conversation on any of these topics usually brings before the student structures which he has not had and should not have to cope with at that stage in his learning. Moreover, to avoid such it is not felt that the invention of unidiomatic sentences is justifiable. (c) Is the sentence controlled? By this is meant, does it limit itself only to the structures already known by the student or being taught at the moment? In actual practice it was often found necessary to discard for later presentation in the course a sentence which at first appeared to be very useful but which, unfortunately, included structural or lexical elements not introduced until one or more lessons following.

However, it is not enough merely to understand the structures given in the course. While sentences reveal to the student the patterns or blueprints of the language it is only by effective manipulation of them (through substitution of various subjects, objects, verbs, tenses, prepositions, etc.) that the student can gain the "feel" for communication which is the aim of the course. In fact, he would be well-advised to copy the basic sentences onto small cards, approximately 1-3/4" x 4", with the English on one side and Dari on the reverse, one sentence per card, somewhat as follows:

one side	How old is your baby? Ten days old. 17-E
reverse side	tefletAn chand rOza s? da rOza 17-E

If the lesson number is mentioned the student will be able to look up the sentence later should any problem arise as to the construction or meaning. These cards can be bundled together (with rubber bands) in groups and used for drill when the student is alone, or with his teacher, or when two students study together, referring to either side and trying to recall the correct form on the other side. One advantage of such review cards is that it is possible to keep a pack of them in one's purse or pocket to review in odd moments when one would otherwise just be wasting time (e.g., when traveling or waiting for someone).

Leonard Bloomfield, a household name in the field of linguistics, espoused the importance of "mastery" (hinted at above) in the following significant words:

> "The command of a language is not a matter of knowledge: the speakers are quite unable to describe the habits which make up their language. The command of a language is a matter of practice. One might learn which notes are produced by the keys of a piano and one might memorize the notes and chords which make up a certain piece of music, but one would then still be utterly unable to play the piece until one had practised it over and over again for many hours. The same thing is true of a language. It is helpful to know how it works, but this knowledge is of no avail until one has practised the forms over and over again until one can rattle them off without effort. To understand the forms is only the first step. Copy the forms, read them out loud, get them by heart, and then PRACTICE THEM OVER AND OVER AGAIN, DAY AFTER DAY, until they become entirely natural and familiar. LANGUAGE LEARNING IS OVERLEARNING; ANYTHING LESS IS OF NO USE."*

In passing, it may be noted that the exercises given at the end of each lesson (from Lesson Three onward) are aimed at providing some suggestions as to how the material in that lesson can be manipulated to advantage. Keen students and teachers will undoubtedly think of other, additional ways of achieving the same result. Moreover, the exercises are given in order to teach the student to "think" in the language rather than having to translate from his own tongue into Dari. In fact, translation as a means of language learning has been avoided in this course as the least advantageous of all methods. The student is not asked to spend hours of his time translating an English idea--in most cases erroneously and unidiomatically--into Dari when in only a fraction of the time he can learn far more by seeing the correct pattern in front of him, requiring only some missing item to be supplied to complete the sense. These exercises should be written out as "homework" after each lesson is completed and should then be gone over orally with the teacher for both correction and practice.

3. Vocabulary. Traditional language courses have placed great value upon the acquisition of masses of words, whether or not the student could do anything effectively with them. Linguists, however, have distinguished between

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*Leonard Bloomfield, Outline Guide for the Practical Study of Foreign Languages (Washington, D.C.: Linguistic Society of America, 1942), p. 12. Used by permission of the L. S. A.

what are known as content words (like pencil, book, eat, big) and function words (such as with, for, a, the, might, can). Function words make up only a small part of a language--English, for example, has only about 150 such words--but these need to be learned as soon as possible, within a logical and systematic framework. Content words, on the other hand, account for the mass of lexical items which make up dictionaries and which can be learned gradually as the need arises, around real-life situations which call for them. After the student has learned to communicate orally and accurately with a limited vocabulary he can expand this through reading and other means of cultural acquisition.

Somewhat arbitrarily, the vocabulary in this course has been limited to approximately 1,000 words or phrases in Dari. The vocabulary is not presented at the beginning of each lesson as so many words to be memorized by the student; rather, words are introduced through utterances, so that the student has the opportunity to see them in context. As a matter of fact, apart from context a word really means nothing and everything at the same time. Take, for example, the English word "get," with over 50 different meanings (or usages) given in an ordinary desk-top dictionary. Which of the 50 is the right one . . . without a context to go with it? Then, at the conclusion of each lesson--in order to make reference and recall easier--the new vocabulary items are summarized which have already been used (and presumably learned) by the student in that lesson. These may be found again in the indices at the back of the book, where meanings are not given but only page numbers so that the student who is not sure of a particular item can look it up and not merely find out its meaning but (hopefully) refresh his memory on how it was used in that particular lesson. In other words, the indices are not prepared to serve as dictionaries but only as sources of reference and recall.

Teachers must be cautioned against offering--and students against demanding--other words than those presented systematically throughout the course. The temptation is always great, in studying a given lesson, to think of other words for sentence practice than those which the student has already learned or is being taught at the moment. The whole purpose of a "structured" course is vitiated when such a temptation is yielded to. There are already sufficient words in the vocabulary of the course for the average student to keep more than busy mastering without his having to cope with an additional half dozen or so which happen to appeal at the moment. It has been observed that frequently the insistence upon another word (as a substitute for one given in the course) is purely arbitrary (a matter of preference or upbringing) and that often as not such words are included anyway, only at a later point in the presentation of materials. Even admitting that unA (they) is probably more common in usage than wA (they) it is highly presumptuous to insist upon using unA (instead of wA) in Lesson One, for example, when teaching the sound /w/ in initial position, since the sound /w/ does not even occur in the word unA! Such pedantry misses the whole point of the lesson and in any case unA is used to illustrate the initial /u/ sound in Lesson Two.

Words, like transients, come and go; new ones are learned today, according to the individual's need, and old ones--particularly technical terms and slang, pass quickly away, some to remain only as part of the student's passive vocabulary while his "active" vocabulary is constantly changing. It is assumed that the ability to handle a few words in their proper structural forms is pedagogically more sound than filling the student's mind with masses of vocabulary which he is able to do little more with than convey through sign language.

It may thus be seen that of the three main elements to be acquired in a language so far presented the most important is the phonology (or sounds), which although they are comparatively few in number--only 36 in Dari--require nearly 100% mastery for effective communication.

Next in importance is the structure of the language. Certain constructions may be easier for the student to grasp and he may be able to re-phrase some of his ideas in order to avoid the more difficult forms of expression. In other words, he can "get by" on considerably less than 100%--some have estimated anywhere from 50% on up--of the grammar and syntax that any language contains. But naturally there are limits to this as well, and in the present course all of the basic elements of the structure of Dari have been presented to enable the student to meet his needs.

Vocabulary, however, is clearly limited to a minimum necessary to practice the patterns presented (without boredom) and to demonstrate the sounds, with some clues given as to how the student can inquire about other things. Even in one's mother tongue the average person only makes use "actively" of a very small percentage of the words actually found in his language (as an examination of any unabridged dictionary will verify). By gaining facility, for example, in the use of the few verbs which are included in this course, the student will have no trouble knowing what to do with other verbs which, through further exposure to the language and through reading and writing, he may eventually acquire. The same is true with other parts of speech. Vocabulary can be accumulated quickly after one has a basic working knowledge of the language.

4. Culture. A fourth and final area of knowledge which needs to be acquired by the student of language is the culture of the people who speak that language. By culture we refer to customs, habits, practices, beliefs, taboos, etc., all of which are largely learned and transmitted through language. Insight into a people's customs and behavior may be theoretically learned without knowing their language at all; yet it is not possible to learn their language effectively without imbibing their "feel" for life. Does a pattern of intonation in one language which conveys pleasure or asks a question necessarily do so in another? What about gestures, use of hands (left and right) in handing things, etc., not to mention attitudes towards those of the opposite sex? In other words, one has not really learned a language until he has learned the culture with which that language is so intricately entwined. To take an instance, "bread" in his own language is likely to be quite different from "bread" in the language he is learning. This is certainly true in the case of Dari and English. And even English speakers themselves--not only from different parts of the world but within the United States alone--are sometimes confused when defining, for example, precisely what is meant by such words as "dinner" and "supper."

The lessons of the course make limited reference to various aspects of culture in Afghan life through the use of explanatory footnotes following the model sentences. To these it is expected that the student's own language informant will contribute additional information. Besides this, a number of appendices have been added to convey many matters of general interest, both linguistic and cultural, beyond the scope of the limits imposed within the lessons themselves. It is hoped that such material will be found useful and that the student will avail himself of other opportunities to acquire a knowledge of Afghan life through cultural events (musical, athletic, etc.) and eventually, should he stay in the country long enough, through literature, radio broadcasts and the like.

A word will not be out of place regarding the time element involved in the use of this material. The course is divided into 25 lessons which, if covered one per week, offer sufficient material for the average student for six months. However, the amount of time which students may have available for language study will vary considerably, from perhaps only one hour a day (five days a week) to four to six hours per day. Those with less time may spend a year on the course rather than the six months which have been suggested, doing a lesson in approximately two weeks. Those with more time, or superior aptitude, may cover the material in less than six months. In any case, merely "doing" the lessons is not what is aimed at; what is hoped is that the student will practice and practice, repeat and diversify, until he has really begun to master the basic (or "introductory") elements that are contained in the course. On this foundation he can then go on to erect whatever kind of "building" suits his needs.

In concluding this Introduction to the revised edition I would acknowledge again my indebtedness to linguistic scientists--particularly in the field of applied linguistics as related to the teaching and learning of language--who have done so much to make the task of "learning a foreign language" much less onerous than it used to be. Besides them, I am deeply grateful to Muhammad Taher Porjosh for the months he worked with me as informant on the original edition of the course and then to a number of other teachers as well as students who used the course and have been most generous with their suggestions as to how it might be corrected, clarified and improved. Specifically, I have drawn heavily from experience gained through a testing program wherein students, by their mistakes, unwittingly showed me the weaknesses and ambiguities of our first attempt.

I would also express appreciation for the kind permission granted me to quote certain other authors in this Introduction and in Lessons One and Two.

Although prepared originally for the Medical Assistance Program (MAP), the National Organization for Ophthalmic Rehabilitation (NOOR) and other related personnel of the International Afghan Mission (IAM), this revised edition anticipates use by a larger international circle in Afghanistan, inasmuch as the material is general and not specifically medical in nature.

Kabul, Afghanistan
September 1971

Eugene H. Glassman

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LESSON ONE*

THE SOUNDS OF DARI--CONSONANTS

The present course recognizes twenty-three consonant sounds (which include seven pairs of similar sounds--joined in the consonant chart by dotted lines), eight vowel sounds and five diphthongs--a total of thirty-six *meaningful* units of sound.** These, although arranged linguistically rather than alphabetically, will be described briefly and non-technically in the first two lessons and will be followed by pronunciation drills in each succeeding lesson to help the student master them in real utterances rather than merely in isolation.

In presenting the sounds of Dari it has been found necessary to adopt a special script (or way of writing). The reason for this is that the letters of the alphabet, whether English or Dari, are frequently ambiguous and confusing. In other words, one letter (or combination of letters, or symbol) often stands for different sounds while one and the same sound can be represented by a variety of letters. A perusal of the examples given from American English will illustrate the utter chaos that exists in the spelling of English sounds, a phenomenon found in many languages. In Dari, for example, the vowels are often not even indicated in writing, a problem quite additional to the fact that what *is* written, even if it includes all the sounds, frequently bears little resemblance to what is spoken. In this course we are not concerned with literary Dari at all but only with the vernacular, what people--of whatever station in life--actually *say*, in their homes, on the street and in the office.

The International Phonetic Alphabet (IPA)*** and other exotic symbols have been avoided since they tend to discourage the non-technical student--presumably the majority of those who will attempt to learn Dari--confronting him, as they do, with a bewildering array of "hieroglyphics" which seem not to lighten his burden (and language study *is* work!)but only to increase it. Where a perfectly good symbol was already familiar to the speaker of English, was readily available on an ordinary typewriter and not too likely to be confused in its significance, it has been retained. This is true in the employment of five digraphs (ch, kh, gh, sh and zh) but also the reason that /h/, when it is required in Dari (as is rarely the case), is represented by a capital "H", in parentheses to show that it may or may not be pronounced. However, even though "letters" of the English alphabet are used to record Dari utterances, they should be regarded as symbols, not letters, and as referring to sounds, not spellings. Furthermore, one symbol has been chosen to stand for one class of sounds only.

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*Please read the Introduction to the book before beginning Lesson One. It is important!

**Called by linguists "phonemes" and always written between oblique lines, / /. The reference in these is always to sounds, never to spellings.

***For a comparison of the symbols used in this course with those which are standard among linguists, based upon the IPA, see Appendix I.

The vowel sounds of Dari present a much more serious problem, which has necessitated the use of capital letters to differentiate certain sounds. In other words, capital letters in this course do not have the value or meaning attached to them in English at all; they are merely additional symbols on a typewriter pressed into service to represent some of the thirty-six meaningful sounds of Dari.

Stress (or accent) must be observed primarily by listening to and imitating the people who speak the language, although in some sections of the course--particularly the early lessons--it is indicated in the text by underlining the accented syllable(s) of the Dari. The student should be aware of the fact that the stress in a single word presented as a vocabulary item may change when that word is incorporated into an utterance.

A further word of caution about pronunciation will be in order. It should be remembered that no symbol (or spelling) in any script can teach you the correct pronunciation of a language until that symbol is associated with the sound to be learned. This is to be taught through a living teacher. Once you have heard the correct sound as made by your teacher and learned to imitate it, the symbol which is attached to it will serve as a useful guide to proper pronunciation. But in the beginning it can mean nothing to you until you hear the sound made by your teacher and connect that sound with the symbol. For example, in this script the /t/, although it is a kind of "t" described by linguists, is not the "t" which is used in the English language. Therefore, its correct pronunciation will have to be acquired by listening to your teacher who should be a native speaker of Dari. For both your and his help each sound is described in the following pages as to the place in the mouth where it is made and the manner in which it is produced. This is followed in each case by a box diagram giving Dari examples, the symbol which represents that sound in the pages of this course, some examples of the sound from the author's "dialect" of American English and space for the student to write in examples from his own speech, whether English or some other language.

Please note that where no examples are given this means that that particular sound is not a part of the author's normal American English speech. Likewise, the student should only write in words from his own speech which accurately represent the sound of Dari made by his teacher. If no such words exist he should leave that box blank, which very blank will serve to point out those areas of pronunciation which are likely to be the most troublesome to the student and to which he will have to devote the most attention.

The teacher should pronounce--and the student practice saying--many times each of the Dari words given as an example of the sound to be learned. Although the meanings of the words are noted in parentheses it is not necessary for the student to try and memorize all of the vocabulary of Lessons One and Two at this point. Vocabulary is best learned in context and all of these words, except where otherwise indicated, will come later in the course in sentences--most of them, in fact, in Lessons Three and Four--and can be learned at that time.

Those who may feel that the articulatory descriptions given for each sound are superfluous--since they already know how to pronounce /p/, etc.--are reminded that although the course is prepared by an American using American English as a medium of instruction it will undoubtedly be used by many "internationals" for whom the English language (not to speak of "American English") is a second or "foreign" tongue. People with non-English backgrounds have problems in Dari that differ from those for whom English is a mother tongue. Thus, for example, the /kh/ is difficult for an American but not for a German while the situation with regard to a /j/ is exactly the opposite. As a result all of the sounds are described, it being assumed that the student will not spend much time on explanations for sounds which he already knows and his teacher assures him he is making correctly.

In conclusion, it must be remembered that all of the examples given--whether the Dari words or suggested American English equivalents--are based on the sound of the word and not necessarily its spelling. In this course sound is "king."

CHART OF DARI CONSONANTS

VOICELESS*		VOICED*			
1.	/p/	2.	/b/	18.	/l/
3.	/t/	4.	/d/	19.	/m/
5.	/k/	6.	/g/	20.	/n/
7.	/q/			21.	/w/
8.	/ch/	9.	/j/	22.	/y/
10.	/f/			23.	/r/
11.	/kh/	12.	/gh/		
13.	/H/				
14.	/s/	15.	/z/		
16.	/sh/	17.	/zh/		

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*Voiceless (or unvoiced) refers to sounds made with air but with no vibration of the vocal cords (the two bands of elastic tissue in the larynx). Voiced refers to sounds made with the simultaneous vibration of the vocal cords. The difference may be "felt" by putting your hand on your throat and pronouncing, for example, the seven pairs of similar sounds--sounds, that is, not letters--joined in the above chart by dotted lines. ("Aspiration" is not meaningful [i.e., phonemic] in Dari and for all practical purposes can be ignored.)

1. /p/ is a voiceless consonant made with both lips, closed, then opened to release air. It may occur at the beginning of a word (initial), in the middle of a word (medial) or at the end of a word (final). For example,

Initial	Medial	Final
pAk (clean)	Ashpaz (cook [n.])	chap (left)
p	Equivalents in author's speech: pen, pepper, leap, hiccough	Equivalents in your speech:

2. /b/ is the voiced counterpart of the /p/ above. It may occur in all three positions as well. For example,

bacha (boy, son)	bAba (old man)	sA(H)eb (sir, gentleman)
b	Equivalents in author's speech: ball, baby, job	Equivalents in your speech:

3. /t/, unlike the American English "t" (which is made with the tip of the tongue against the upper gums), is a voiceless consonant made with the tip of the tongue pressed against the back of the upper front teeth and then released. This "dental" /t/ of Dari may occur in all three positions. For example,

tU (you [sg.])	ketAb (book)	aft (seven)
t	Equivalents in author's speech:	Equivalents in your speech:

4. /d/, unlike the American English "d" (which is made with the tip of the tongue against the upper gums), is the voiced counterpart of the /t/ above, made with the tip of the tongue pressed against the back of the upper front teeth and then released. This "dental" /d/ of Dari may occur in all three positions. For example,

dest (hand)	abda (seventeen)	sad (hundred)
d	Equivalents in author's speech:	Equivalents in your speech:

5. /k/ is a voiceless consonant made with the tip of the tongue not touching anything while the back of the tongue is pressed against the back of the hard palate (or roof of the mouth) and then released. It, too, occurs in all three positions. For example,

kashIdan (to draw, take off)	maktab (school)	yak (one)
k	Equivalents in author's speech: keep, cook, ache, school, back, skin, anxious, queen	Equivalents in your speech:

6. /g/ is the voiced counterpart of the /k/ above and is found in all three positions in a word. For example,

gul (flower)	yagAn (some)	sag (dog)
g	Equivalents in author's speech: good, magnify, bag, guild, ghoul	Equivalents in your speech:

7. /q/ is a voiceless consonant produced with the tip of the tongue not touching anything but the extreme back part of the tongue pressed against the uvula (or soft flesh hanging down at the very back of the soft palate); in other words, as far back in the mouth as possible. It has no voiced counterpart in Dari. The sound is not found in American English, although an approximation to it may be made by pronouncing the sound which American English speakers imagine a crow makes, "caw," as far back in the throat as possible. Even though it is similar to a /k/ it is made much farther back in the throat and must be distinguished from the /k/ in Dari. It may occur in all three positions. For example,

qesm (kind, sort)	beshqAb (plate)	utAq (room)
q	Equivalents in author's speech:	Equivalents in your speech:

8. /ch/ is a voiceless consonant made with the front of the tongue against the gums of the upper teeth and the middle of the tongue in contact with the hard palate but spread so that the sides touch the upper teeth. The air excapes against the upper teeth when the tip of the tongue is released. It, too, is found in all three positions. For example,

chI (what?)	kachAlU (potato)	Ech (none)
ch	Equivalents in author's speech: child, latchet, match, nature, statue, cello	Equivalents in your speech:

9. /j/ is the voiced counterpart of the /ch/ above and is found in all three positions. For example,

juwAb (answer)	Inja (here)	panj (five)
j	Equivalents in author's speech: joy, major, edge, gem, general, huge, education	Equivalents in your speech:

10. /f/ is a voiceless consonant made with the upper teeth pressed against the inner side of the lower lip, permitting the air to escape between the lip and the teeth. It has no voiced counterpart in Dari. It may occur in all three positions. For example,

fAida (benefit, use)	dafa (occasion, time)	qulf (lock)
f	Equivalents in author's speech: fish, fifty, leaf, rough, laugh, photograph	Equivalents in your speech:

11. /kh/ is a voiceless consonant made by putting the back part of the tongue against the extreme back part of the velum and exhaling the stream of air. It is not found in American English although it is similar to the sound made when gently clearing the upper part of the throat. It too may occur in all three positions. For example,

khAna (house)	tukhum (egg)	yakh (ice)
kh	Equivalents in author's speech:	Equivalents in your speech:

12. /gh/ is the voiced counterpart of the /kh/ above, made by putting the back part of the tongue against the extreme back part of the velum and exhaling the stream of air. It is not found in American English but is similar to the sound made when gargling. It occurs in all three positions. For example,

ghalat (wrong)	maghbUl (pretty)	dAgh (hot)
gh	Equivalents in author's speech:	Equivalents in your speech:

13. /H/ is a voiceless consonant made by a puff of air over the vocal cords with the tongue and lips in a position for the following sound. In this course it is usually enclosed in parentheses to indicate that, depending on the dialect of the speaker or the area of the country from which he comes, the sound may or may not be heard. It is generally omitted in ordinary spoken Dari, but if used is found only in initial and medial positions. For example,

(H)Ut (the 12th month)	se(H)at (health)	
H	Equivalents in author's speech: horse, ahead, who	Equivalents in your speech:

14. /s/ is a voiceless consonant made with the tip of the tongue near the gums of the upper teeth and slightly grooved so that the air escapes between the raised edges of the tongue. It may occur in all three positions. For example,

sE (three)	paisa (money)	bas (enough! stop!)
s	Equivalents in author's speech: see, basin, mess, yes, city, ceiling, psychology, scissors	Equivalents in your speech:

15. /z/ is the voiced counterpart of the /s/ above and is found in all three positions. For example,

zan (woman)	tAza (fresh)	mEz (table)
z	Equivalents in author's speech: zebra, amazing, maze, rose, matches, cars, xylophone, Wednesday, was	Equivalents in your speech:

16. /sh/ is a voiceless consonant produced with the front of the tongue receded, the middle of the tongue raised toward the hard palate and spread so that the sides touch the upper teeth while the air escapes over the broad front surface of the tongue. It occurs in all three positions. For example,

shudan (to become)	dAshtan (to have)	shash (six)
sh	Equivalents in author's speech: sheep, lashing, wash, nation, efficient, mission, special, machine, insurance, anxious, association	Equivalents in your speech:

17. /zh/ is the voiced counterpart of the /sh/ above and occurs in all three positions. For example,

zhAla* (hail)	azhda (eighteen)	lOzh** (theatre balcony)
zh	Equivalents in author's speech: azure, pleasure, vision, beige, leisure, **equation**	Equivalents in your speech:

18. /l/ is a voiced consonant made with the tip of the tongue on the gums of the upper teeth and released just before a vowel sound. The middle of the tongue is relatively high while the air escapes over its sides. Although the American English /l/ may vary from a relatively high tongue position (as in "click") to a relatively low tongue position (as in "elk") in Dari it is pronounced as high and as far forward as possible (as in "lean").*** It may occur in all three positions. For example,

lutfan (please)	bale (yes)	tefel (infant)
l	Equivalents in author's speech: lean, lily, feel	Equivalents in your speech:

19. /m/ is a voiced consonant made with both lips closed, then released before a vowel sound. The velum is open so that the air can escape through the nose rather than the mouth. It is found in all three positions. For example,

ma (I)	Amadan (to come)	**m(u)allem (teacher)**
m	Equivalents in author's speech: man, family, dim	Equivalents in your speech:

20. /n/ is a voiced consonant made with the tip of the tongue on the gums of the upper teeth and then released before a vowel sound. The velum is open for air to escape through the nose instead of the mouth. When followed by /k/ or /g/ it becomes /ng/**** with the /k/ or /g/ being pronounced as well. /n/ may occur in all three positions. For example,

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*Not included in this course. Frequently also pronounced jAla.

**Not included in this course.

***William A. Smalley in his Manual of Articulatory Phonetics (rev. ed.; Tarrytown, N.Y.: Practical Anthropology, 1968), p. 218f., observes that "the pronunciation of laterals [or, /l/'s] is one of the principal characteristics of the foreign accent of Americans" since they unconsciously mix low and high /l/'s with a resultant "undesirable pronunciation." Used by permission of the author.

****The IPA symbol for this is ŋ . In other words, Dari has a phoneme /n/ with allophones [ŋ] before /k/ and /g/ and [n] elsewhere. See Appendix I.

nAn (food, bread)	kOna (old)	AsAn (easy)
n	Equivalents in author's speech: nose, renter, ban, know, gnat, pneumonia	Equivalents in your speech:

As /ng/ before /k/ or /g/ it does not occur in initial position but only medially and finally. For example,

sangI (of stone)	sang (stone)
Equivalents in author's speech: bank, thank, finger, anger	Equivalents in your speech:

21. /w/ is a voiced consonant made with both lips, spread at the corners, and the tongue in a position for /U/*. It is impossible to pronounce alone but only when the lips and tongue glide quickly into position for a following vowel. It usually occurs in initial and medial positions only, since (with one exception in this course--"dalw") in final position it functions as a semi-vowel (or glide) to form a diphthong.**. For example,

wA (they)	dEwAl (wall)	dalw*** (the 11th month)
w	Equivalents in author's speech: well, away, we, bow, bough, question	Equivalents in your speech:

22. /y/ is a voiced consonant made with the lips and tongue in a position for /I/**** but then gliding quickly to the position for a following vowel. In other words, the middle of the tongue is against the front of the hard palate. It is impossible to pronounce this sound alone. It occurs only in initial and medial positions; in final position it functions as a semi-vowel (or glide) to form a diphthong.** For example,

yak (one)	kAmyAb (successful)	
y	Equivalents in author's speech: yes, mayor, vacuum, united	Equivalents in your speech:

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*See Lesson Two, p. 15, for the interpretation of this symbol.

**See Lesson Two, p. 11.

***The final /w/ in dalw is pronounced with a short vowel following.

****See Lesson Two, p. 12, for the interpretation of this symbol.

23. /r/ is a voiced consonant made with the mouth slightly open and the tongue tensed up to within a half inch of the tip while the tip is left wholly relaxed and free to hit the gums of the upper teeth rapidly in such a way that a trill is produced. It is impossible to pronounce alone but only with a preceding vowel. It is quite different from the American English /r/ and is admittedly difficult for a beginner to make. Cummings* suggests that the sound may be practiced with a mirror while the words "thrree," "thrrough," "thirrty" and "dirrt" are pronounced, all the time forcing the tongue to touch the teeth as for the dental /t/'s and /d/'s without any thought of the /r/. Such practice should eventually result in the necessary trill. Smalley** proposes that "If the voiced trill [/r/] is difficult for you, try saying the following two phrases rapidly and repeatedly, *put it on* and *butter up*. For many speakers, when this is done naturally and in a relaxed manner it will give [the desired sound]. Work on these in odd moments, but frequently, over a period of several days, and you will probably find that very suddenly the tongue tip trill works." This sound occurs in all three positions. For example,

raftan (to go)	amshIra (sister, nurse)	nafar (person)
ⓡ	Equivalents in author's speech:	Equivalents in *your* speech:

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*Thomas F. Cummings, *An Urdu Manual of the Phonetic, Inductive or Direct Method* (Sialkot, Pakistan: The Sialkot Mission, 1926), p. xxx.

**Smalley, *op. cit*., p. 251. Used by permission of the author.

LESSON TWO

THE SOUNDS OF DARI--VOWELS & DIPHTHONGS

Vowels

As hinted at in Lesson One, the vowels of Dari are much more difficult to define than its consonants are. For one thing, they are often not even indicated in writing. For another, they vary considerably from person to person and frequently with the same person, depending on context. What a student hears when his teacher pronounces vowels is likely to be quite "impressionistic" for "no two listeners, regardless of their competence, will ever transcribe all utterances exactly alike."* It is largely for this reason that I have distinguished only eight meaningful vowel sounds, actually representing classes of sounds which may include considerable variety. For our purposes anything more detailed would be, as Bloch and Trager aptly point out, "about as fruitful as it would be for a biologist to assign two cats to different species because one had more hairs in its tail than the other."** These eight vowels will be explained in the pages following as each sound is taken up.

Another difficulty in the production of Dari vowel sounds is that they are generally "pure" vowels, that is to say, level in their quality since the tongue does not glide in the way that it does for English vowels. In other words, in making English vowels the tongue does not stay in the same position but usually glides up or down, resulting in a vowel that is actually made up of two vowel sounds--called a diphthong, meaning "double-sound"--produced in the same stream of air. In fact, foreigners generally hear the vowels of English as diphthongs. Considerable practice will therefore be required by the student who is learning Dari to control his tongue in order to keep it from gliding and to make level or pure vowels.

Unlike consonants, all the vowels of Dari are voiced, that is, produced with the vocal cords vibrating. They can, moreover, be classified according to (a) the position of the lips (whether they are rounded or stretched back) and

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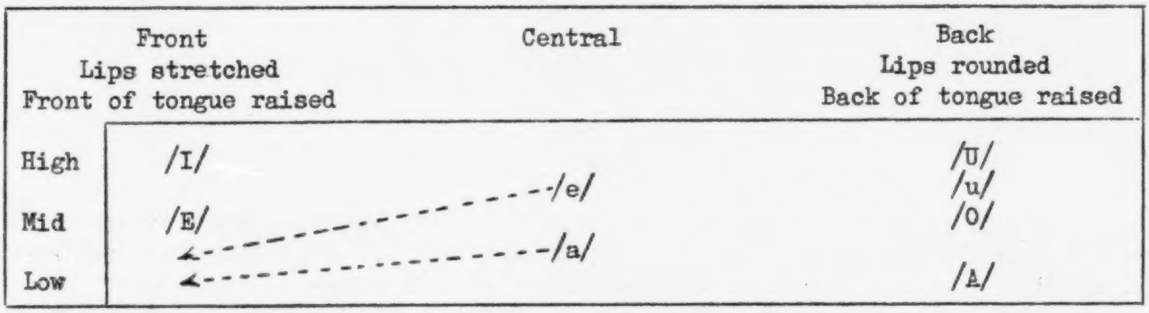
*Bernard Bloch and George L. Trager, Outline of Linguistic Analysis (Washington, D.C.: Linguistic Society of America, 1942), p. 36. Used by permission of the L. S. A.

**Ibid., p. 39. Used by permission of the L. S. A.

(b) the position of the tongue (whether it is relatively high, mid or low, and relatively in the front, center or back part of the mouth), somewhat according to the following chart:



The student should remember, however, that the foregoing chart is not absolutely precise for the vowels which he will hear in Dari. He should, as Dr. Smalley observes, "think of the areas of the vowel chart and the positions of the various symbols as 'target areas.' In actual languages [--Dari not by any means excepted--] there is a considerable variation in the pronunciation of a single vowel phoneme, the various pronunciations clustering in an area of the chart, giving a scatter-shot effect."* Thus, there is observable variation, and even occasional "overlap" in the pronunciation of the following related vowels: /E/ and /e/ (especially in the connector 'ezAfI'), /a/ as both /æ/ and /ə/ (schwa), /e/ as both /ɨ/ and /ɛ/, /U/ and /u/, and /u/ and /O/.**

Again, students are reminded that the pronunciation of Dari is not something to be acquired through reading. Its mastery depends upon the ear and tongue. The teacher must pronounce--and the student must repeat--many times each of the Dari words given as an example of the sound to be learned. The meanings of the words are not important at this stage; they will be learned in context in the lessons following. What is important is the ability to differentiate and imitate sounds, a skill which will be practiced in every lesson throughout the course.

1. /I/ is made with the lips narrowly spread (i.e., unrounded) and tense, as if smiling. The front of the tongue is high while the sides of it touch the upper teeth. It may occur at the beginning of a word (initial), in the middle of a word (medial) or at the end of a word (final). For example,

Initial	Medial	Final
I (this)	zamIn (floor, earth)	kelI (key)
I	Author's nearest equivalents: police, machine, ski, meet, treat, piece, receive, she, quay, company, people, key	Equivalents in your speech:

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*Smalley, op. cit., p. 201. Used by permission of the author.

**For the special IPA symbols used here for comparative purposes see Appendix I.

2. /E/ is produced with the lips more open than for the /I/, though still spread (i.e., unrounded) and tense while the jaw drops a little. The front and middle of the tongue drop slightly from the high position for /I/ while the sides of the tongue continue to touch the upper teeth. It is found in all three positions. For example,

Ech (none)	dEwAl (wall)	nE (no)
E	Author's nearest equivalents: they, rain, eight, name, gauge, great, day, lingerie	Equivalents in your speech:

3. /e/ encompasses a variety of "short" sounds, made (a) in some cases with the lips narrowly spread (i.e., unrounded) as for /I/ but slightly less tense than for /I/, and (b) in other cases with the lips open slightly more than for /E/, the jaw dropped a little more and the lips not quite as tense as for either /I/ or /E/. The corners of the mouth may also be slightly relaxed, the front of the tongue more relaxed and lower, and the sides of the tongue just lightly touch the upper teeth. In the foregoing chart it is shown varying between two locations. This variation may help to explain why speakers of Dari, unless specially alerted, frequently do not hear the difference in the vowel sounds of the two English words "sit" and "set," being inclined to pronounce them alike. The sound(s) may occur in all three positions. For example,

emrOz (today)	kelkIn (window)	ke (that)
e	Author's nearest equivalents: [More common] -- here, near, pit, gym, been, business, women, engineer [Less common] -- there, gem, pet, ready, guess, many, marry, fairy, chair	Equivalents in your speech:

4. /a/ likewise includes a variety of sounds, ranging from (a) the sound made with the lips more open (but still unrounded) than in any of the above sounds, and drawn back in a laughing position, with the jaw more dropped, the tongue more relaxed and no longer in contact with the upper teeth, to (b) the sound (known as "schwa") made with the lips neither rounded nor drawn back but relaxed in a natural open position while the tongue rests on the floor of the mouth. In the vowel chart it is shown varying between two locations. The exact sound made will depend on the dialect of the speaker and the student will do best to copy his teacher while at the same time being aware of variations when he hears them. The sound(s) may occur in all three positions. For example,

anwArI (cupboard)	kadan (to do)	na (not)
ⓐ	Author's nearest equivalents: [More common] -- what, sofa, cut, son, enough, the, blood, tongue, pigeon, attention [Less common] -- cat, rat, laugh	Equivalents in your speech:

5. /A/ is the sound made with the lips slightly rounded and protruded and the tongue drawn back slightly from the previous position for /a/. It is found in all three positions. For example,

Ashpaz (cook [n.])	byAdar (brother)	mA (we)
Ⓐ	Author's nearest equivalents: call, saw, talk, dog, office, taught, bought, lingerie	Equivalents in your speech:

6. /O/ is made with the lips well rounded and protruded, even as they are slightly more closed and the jaw slightly more raised than for the /A/ sound. The front of the tongue is not in contact with anything and the tongue itself is drawn back slightly more than for the /A/. It may occur in all three positions. For example,

O (and)	nOkar (servant)	nO (nine)
Ⓞ	Author's nearest equivalents: note, coat, window, doe, beau, sew, soul, brooch	Equivalents in your speech:

7. /u/ is produced with the lips more closed and more rounded and the jaw more raised than for /O/ The tongue is drawn back and the back portion of it is raised slightly while the sides of the tongue touch the upper teeth. The sound occurs in all three positions. For example,

unA (they)	shumA (you [pl.])	khu [see Lesson 14]
ⓤ	Author's nearest equivalents: pull, put, foot, cook, woman, could	Equivalents in your speech:

8. /U/ is made with the jaw almost closed while the lips are tensely rounded, only slightly opened and protruded as in a position for whistling. The front of the tongue is free but the back of it is raised and in contact with the velum. This vowel, too, occurs in all three positions. For example,

U (he/she/it)	bUdan (to be)	dU (two)
U	Author's nearest equivalents: rule, true, do, who, moon, two, shoe, youth, new, juice, suit	Equivalents in your speech:

Diphthongs

Dari has five diphthongs (or sounds made up of two vowels produced in the same airstream). They are:

/Ai/ /ai/ /ao/ /Oi/ /Ui/

They are made in the following manner:

1. /Ai/ starts with the tongue and lips in a position for /A/, but then the tongue moves upward and forward rapidly to a position for /y/. The sound occurs in all three positions in a word. For example,

Aina (mirror)	chAirak (teapot)	jAi (place)
Ai	Author's nearest equivalents: sawing, jawing, hawing, yawing, cawing, tawing	Equivalents in your speech:

2. /ai/ starts with the tongue and lips in a position for the short /a/ sound as previously described, but the tongue then moves upward and forward rapidly to a position for /y/. It too occurs in all three positions. For example,

aib* (defect)	paisa (money)	kai (when?)
ai	Author's nearest equivalents: **	Equivalents in your speech:

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*Not included in this course.

**Even though this diphthong approximates the vowel (or diphthong) sound in "by," "try," "die," "buy," "dye," "I" and "sigh," it is actually shorter in duration than any of these and therefore cannot be considered an equivalent (at least in the author's "dialect" of American English).

3. /ao/ starts with the tongue and lips in a position for the short /a/ sound, but then the tongue moves rapidly upward and backward as if to form a /w/. The sound occurs in all three positions. For example,

aolAd (offspring)	chaokI (chair)	pao (.975 lbs.)
ao	Author's nearest equivalents: now, how, house, flower, bough	Equivalents in your speech:

4. /Oi/ starts with the tongue and lips in a position for /O/, but the tongue then moves upward and forward rapidly to the position for a /y/. It occurs in medial and final positions only. For example,

	jOicha (little ditch)	jOi (ditch)
Oi	Author's nearest equivalents: showy, doughy, "Joey"	Equivalents in your speech:

5. /Ui/ starts with the tongue and lips in a position for /U/, but the tongue moves rapidly upward and forward to the position for /y/. The sound occurs in medial and final positions only. For example,

	bUinAk* (smelly)	bUi (odor)
Ui	Author's nearest equivalents: screwy, buoy, "Dewey," "Louise"	Equivalents in your speech:

---

*Not included in this course.

LESSON THREE*

3-A Pronunciation drill (to be done only with the teacher)**

1. Contrasting /t/ and /d/

tars *na* dArum (I'm not afraid)
dars *na* dArum (I don't have a lesson)

tU bugO (Say, "You")
dU bugO (Say, "Two")
tU *dU* bugO (You say, "Two")

tEr *na* shud (He/she/it didn't pass by)
dEr *na* shud (It wasn't late)

*kAr*ta rawAn kad (He/she sent a card)
*kAr*da rawAn kad (He/she sent a knife)

I jAi bE*tar* as (This place is better)
I jAi bE*dar* as (This place doesn't have a door)

bUt ku*jA* bUd? (Where was the shoe?)

2. Contrasting /I/ and /E/

U *sIr* as (That is garlic)
U *sEr* as (He/she is full; or, That is a "seer" [a measurement])

shIr kujA s? (Where is the milk?)
shEr kujA s? (Where is the lion?)

U *sI* guft (He/she said, "Thirty")
U *sE* guft (He/she said, "Three")
sE da *sI* mEsha (Three times ten is thirty)

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*Please do not begin Lesson Three, the first of the "structural" lessons, until you have thoroughly covered "The Sounds of Dari" in Lessons One and Two.

**Pronunciation drills are *for ear and tongue practice only*. The meanings are *not* important and need not be learned. They are included only to demonstrate that the utterances are real, not nonsense syllables, and to assist the teacher.

tIr tEr shud (The arrow passed by)

3. Illustrating /rd/

kArd e khurda bOrd (He/she took away the small knife)

kArd e zarda bOrd (He/she took away the yellow knife)

awA sard shud (The weather turned cold)

Ard qInat shud (Flour became expensive)

saren dard mEkuna (My head aches)

3-B The cardinal numbers yak (one) and dU (two)

1 ۱	2 ۲
yak (yag)	dU (du)

1. The final /k/ (voiceless) in yak (one) becomes final /g/ (voiced) before voiced consonants [see p. 3] and all vowels, except when followed by the connector O ("and"), in which case the /k/ is retained.

2. In isolation "two" is usually dU, but when followed by another word it is regularly shortened to du.

3. The numeral as written in Dari is included in order to familiarize the student with the numbers in script which, even though he cannot read the language, will be useful in many situations. Other numbers will be introduced at appropriate points in the course. A table of Dari numbers is included in Appendix IV.

3-C The plural forms of nouns

mEz	mEzA	but →	yag mEz	du mEz
(table)	(tables)		(one table)	(two tables)
aolAd	aolAdA	but →	yag aolAd	du aolAd
(offspring)	(offspring)		(one offspring)	(two offspring)

khAna	khAnA	chaokI	chaokyA	kachAlU	kachAlUA
(house)	(houses)	(chair)	(chairs)	(potato)	(potatoes)

1. To form the spoken plural merely add -A on the end of the noun--unless a number showing plurality is included with it, in which case the noun

does not change, whether it is animate or inanimate. When words showing plurality (other than numbers) are used, then the noun may be pluralized.

2. The plural marker -A is always accented.

3. When adding -A to words ending in vowel sounds the following phonological rules are observed:
    (a) The final -a of words ending in -a is merely lengthened to -A; so, khAna--khAnA (houses).
    (b) Words ending in final -I or -i (of diphthongs) change the -I or -i to -y- before adding -A; so, chaokI--chaokyA (chairs).
    (c) Words ending in -o (of diphthongs) treat -o as -w- before adding -A.
    (d) Words ending in any other vowel sound (e.g., -E, -A, -O, -U) merely add -A; so, kachAlU--kachAlUA (potatoes).

4. Although the two examples shown with yak cause /k/ to change to /g/ (because of the following voiced sounds), with the other three examples (beginning with /kh/, /ch/ and /k/, all voiceless) there is no change. So, yak khAna (one house), yak chaokI (one chair) and yak kachAlU (one potato).

5. In this course stress is shown by underlining the syllables (of a single word or sentence) which are to be accented.

3-D Personal pronouns (as subjects)

		Singular	Plural
1	First person	ma (I)	mA (we)
2	Second "	tU (you)	shumA (you)
3	Third "	U (he/she/it; they [inan.])	unA enA (they; he/she [formal])

1. Gender is not indicated by any of these forms. It must be inferred from the context. U, for example, can be "he," "she" or "it."

2. The second person singular form tU is used for children and for familiar friends whom one would address by their first names. It must be distinguished from tO (usually repeated) which is a sound used for calling a dog. (See § 21-A.)

3. The second person plural form shumA is used for those whom one would address more formally or unfamiliarly by their surnames.

4. If the second person plural form shumA is used for more than one person then those persons could be either familiar or unfamiliar. If it is used for one person only then that person would not be well known to the

speaker or would be addressed more formally. It is not so much (as in some languages) a question of "politeness" as it is of familiarity/unfamiliarity or formality/informality. shumA is becoming more and more preferable to use instead of tU. In other words, shumA would nearly always be acceptable while tU in some cases--especially if mispronounced tO (as in # 2, above)--might be offensive.

5. The third person singular form U, besides its usual sense, is also used as a plural for animals or inanimate things (= they). (Cf. § 3-G-1.)

6. The third person plural form unA is normally used only when referring to persons (not animals or things). As a matter of respect (or formality)--e.g., when talking about another's father--unA may also be used to refer to a singular subject so long as that subject is not present. In such instances the verb is pluralized to agree with unA.

7. The third person plural form enA is used when one is talking formally or respectfully about a person in his presence to another person. This usage requires the third person plural form of the verb with enA.

3-E The present tense of the verb bUdan (to be)

		Singular	Plural
1	First person	astum (I am)	astEm (we are)
2	Second "	astI (you are)	astEn (you are)
3	Third "	as (he/she/ it is)	astan (they are)

1. The infinitive (or "to") form of the verb in Dari always ends in -an.
2. All infinitives are accented on the final (or -an) syllable.
3. The accent of the verb bUdan falls on the first syllable in this tense.
4. The verb bUdan is the most frequently used and also the most irregular verb in Dari. It is important, however, because of the personal endings which are regular except for the third person singular.

3-F The personal endings of verbs, indicating subject

		Singular	Plural
1	First person	-um (I)	-Em (we)
2	Second "	-I (you)	-En (you)
3	Third "	-a (he/she/it)	-an (they)

1. Gender is not shown by any of these forms. It must be inferred from the context. Consequently, the -a form, for example, can imply that "he," "she" or "it" is the subject.

2. Except for the third person singular of certain tenses (cf. § 3-E, above) the personal endings for all verbs in Dari are as given here.

3. Since these endings indicating the subject are always suffixed to verbs, the subject pronouns--depending on the context--are frequently omitted.

3-G Statements with the present tense of bUdan (to be)

ma	dAktar	astum	I am a doctor.
ma	Ashpaz	astum	I am a cook.
tU	shAgerd	astI	You are a student.
tU	nCkar	astI	You are a servant.
U	tefl	as	He/she is a baby.
U	kelkIn	as	It is a window.
U	zamIn	as	It is a floor (or, earth).
U	darwAza	s	It is a door.
mA	brAdar	astEn	We are brothers.
shumA	muallem	astEn	You are a teacher.
unA	amshIra	stan	They are nurses.
enA	amshIra	stan	She is a nurse (or, They are nurses).
U	kelyA	s	They are keys.
U	gulA	s	They are flowers.
U	pardA	s	They are curtains.

1. The verb agrees with the subject in person and number except when the subject is non-human or inanimate, in which case the subject pronoun and the verb remain singular (cf. the examples above with kelyA, gulA and pardA).

2. When a number is mentioned plural animate subjects take a singular verb since the subject is not pluralized (cf. § 3-C-1).

3. Note that in the sentences with "brothers" and "nurses" the words brAdar and amshIra in spoken Dari usually remain singular, even though in English they have to be translated as plurals. In these cases they function attributively, that is, as if one were to say, "We belong to the group known as (or, in the category of) 'brother', 'nurse'."

4. Contraction frequently--but not always-- occurs in Dari when a word ending in a vowel is immediately followed by a verb beginning with a vowel (as in the present tense of bUdan). In other words, one of the vowels is assimilated. So, darwAza + as = darwAzas, amshIra + astan = amshIrastan, kelyA + as = kelyAs, gulA + as = gulAs, pardA + as = pardAs.

5. When a word like tefel (baby) **is followed by a vowel it drops the second short vowel. So, tefel + as = tefl as; tefel—teflA (babies).**

6. Since the subject is included in the personal ending of the Dari verb anyway, subject pronouns are often omitted (as in some of the examples following). Foreigners have a tendency to use subject pronouns too much while Afghans, if the context is clear, normally omit them.

7. As in English, the pitch of the voice drops at the end of a simple statement. Thus,

   U cherAgh as   It is a light (or, lamp).

8. The usual Dari word order puts the verb at the end of the sentence.

9. The word kelkIn (window) ordinarily refers to one frame (of any size) serving as an opening in a wall, no matter how many smaller divisions it contains. Thus, a window with the shape

   will be considered as yak kelkIn, not du kelkIn.

(3-H) Questions and answers with the present tense of bUdan (to be)

	(U)	utAq	as?	Is it a room?
bale,	(U)	utAq	as	Yes, it's a room.
	(unA)	shAgerd	astan?	Are they students?
bale,	(unA)	shAgerd	astan	Yes, they are students.

1. Apart from the "yes" (or "no") answer, the form and word order of the simple question is the same as that of the simple statement. The difference is conveyed only by the pitch of the voice, rising for the question and falling for the answer.

2. If the answer is intended to be somewhat emphatic, as, for example, in clarifying a misunderstanding or uncertainty, the voice may be stressed

on the verb. This does in spoken language what italics would accomplish in written English. So, "Yes, he is."

3. Words given in parentheses in the above examples--and throughout the sentences of the course--may be omitted in actual speech. Here the subject is included in the personal endings of the verbs and references are specific enough without the subject pronouns.

4. bale (also, balE), "yes," with the voice rising and the accent falling on the second syllable, is also the usual response by Afghans when answering the telephone. It is thus equivalent to "Hello" or "Yes."

3-I na (not) and nE (no) with the present tense of bUdan (to be)

In statements	U	anwArI	nEs	It isn't a cupboard.
	unA	brAdar	nEstan	They aren't brothers.
In questions	tU	amshIra	nIstI?	Aren't you a nurse?
	shumA	shAgerd	nEstEn?	Aren't you (a) student(s)?
In answers	nE,	bacha	nEs--	No, it's not a boy--it's a girl.
		dukhtar	as	
	na-khair	ma	dAktar	No, I'm not a doctor--I'm a teacher.
	nEstum--	muallem	astum	

1. The negative na (not), because of its final vowel coming just before the initial vowel of the present tense forms of bUdan (to be), is assimilated to that vowel, becoming nE_____; except in the case of the second person singular the second vowel commonly influences the first one and changes it from -E- to -I-.

2. The accent is put on the negative marker na when it is combined with the present tense forms of bUdan (to be).

3. The negative answer nE (no) comes at the beginning of replies. na-khair is a more polite way of saying "No," something like, "No, sir, I regret to say . . . "

4. The word bacha means "boy" or "son." It is misused--and generally also mispronounced--by foreigners to refer to a general "servant." The correct pronunciation is bacha, not bAcha.

3-J Vocabulary for Lesson Three

-a (or, -__)	he/she/it (personal ending for verbs)
-A	(the sign of the plural, suffixed to nouns)
amshIra	sister, **(female) nurse**
-an	they (personal ending for verbs)
anwArI (almArI)*	cupboard, closet, shelf
aolAd	offspring, child (of either sex)
Ashpaz	cook [n.]
bacha	boy, son
bale (balE)	yes; "Hello" (on the telephone)
brAdar (byAdar)	brother
bUdan	to be
chaokI	**chair, stool, seat, bench**
cherAgh	light, lamp
dAktar	doctor
darwAza	door
dU (du)	two
dukhtar	girl, daughter
-Em	we (personal ending for verbs)
-En	you ([plur.] personal ending for verbs)
enA	they; he/she (for respect)
gul	flower
-I	you ([sing.] personal ending for verbs)
kachAlU	potato
kelI	key

---

*In this and all subsequent vocabulary entries forms given in ( ) are alternates which the student should be aware of since they do occur.

kelkIn	window
khAna	house, home, room
ma	I; my (§ 6-D); mine (§ 6-E); me (§ 8-B)
mA	we; our (§ 6-D); ours (§ 6-E); us (§ 8-B)
mEz	table, desk
m(u)allem	teacher
na	not
na-khair	"No, sir . . . "
nE	no
nOkar	servant
parda	curtain, drape, covering
shAgerd	student, apprentice, trainee
shumA	you (pl.); your (§ 6-D); yours (§ 6-E); you (§ 8-B)
tefel	baby, infant, youngster (of either sex)
tU	you (sg.); your (§ 6-D); yours (§ 6-E); you (§ 8-B)
U	he/she/it; they (for animals and things); his/her/its (§ 6-D); his/hers (§ 6-E); him/her/it (§ 8-B)
-um	I (personal ending for verbs)
unA	they (for persons); their (§ 6-D); theirs (§ 6-E); them (§ 8-B)
utAq	room (of a building)
yak (yag)	one; a, an
zamIn	floor, land, earth, soil

Exercises for Lesson Three

(to be written as well as practiced orally with the teacher)

Exercise 1 - Make the plural of the following nouns. E.g., aolAd aolAdA ....

1. Ashpaz 2. brAdar 3. cherAgh 4. dAktar

5. dukhtar
6. gul
7. kelkIn
8. mEz
9. muallem
10. nOkar
11. shAgerd
12. tefel
13. utAq
14. zamIn
15. amshIra
16. bacha
17. darwAza
18. khAna
19. parda
20. anwArI
21. chaokI
22. kelI
23. kachAlU

Exercise 2 - Repeat each of the above nouns with the numeral yak (yag). E.g.,

aolAd .... yag aolAd

Exercise 3 - Repeat each of the above nouns with the numeral dU (du). E.g.,

aolAd du aolAd

Exercise 4 - Use the correct form of the present tense of bUdan in each of the following sentences, including contractions where necessary. E.g.,

U kelI .... U kelI s

1. ma Ashpaz ....
2. tU nOkar ....
3. mA dAktar ....
4. unA brAdar ....
5. enA muallem ......
6. U gulA ....
7. shumA shAgerd ....
8. unA amshIra ....
9. U kachAlU ....

Exercise 5 - Use the correct subject pronoun in each of the following. E.g.,

.... nOkar astum ma nOkar astum

1. .... bacha s
2. ..... muallem astan
3. .... gul as
4. ..... brAdar astEm
5. .... kelkInA s
6. ..... dAktar astEn?
7. .... amshIra stan
8. .... tefel as
9. .... shAgerd astI

Exercise 6 - Pronounce each of the following statements as a question. E.g.,

U cherAgh as .... U cherAgh as?

1. U darwAza s
2. tU shAgerd astI
3. shumA amshIra stEn
4. U anwArI s
5. enA dAktar astan
6. unA byAdar astan

Exercise 7 - Answer each of the following questions in both the affirmative (with bale) and negative (two ways, with nE and na-khair). E.g.,

U dAktar as? bale, dAktar as nE, U dAktar nEs

na-khair, (U) dAktar nEs

1. tU Ashpaz astI?
2. unA amshIra stan?
3. enA muallem astan?
4. shumA nOkar astEn?
5. U kelyA s?
6. U gul as?

Exercise 8 - Turn these affirmative statements into negative ones. E.g.,

U Ashpaz as U Ashpaz nEs

1. ma dAktar astum
2. mA shAgerd astEm
3. unA muallem astan
4. tU shAgerd astI
5. U anwAryA s
6. mA byAdar astEm
7. unA bacha stan
8. U gulA s
9. U nOkar as
10. U kelI s
11. shumA amshIra stEn

Exercise 9 - Substitute each of the words given below for the appropriate word in the sentence: Ashpaz astum.

1. dAktar 2. muallem 3. nOkar 4. shAgerd 5. amshIra

Exercise 10 - Repeat Exercise 9 for the following sentence: brAdar astEm.

Exercise 11 - Substitute each of the words given below for the appropriate word in the sentence: tU nOkar astI?

1. shAgerd 2. Ashpaz 3. amshIra

Exercise 12 - Substitute each of the words given below for the appropriate word in the sentence: shumA nOkar astEn?

1. shAgerd 2. Ashpaz 3. amshIra 4. dAktar 5. muallem

Exercise 13 - Substitute each of the words given below for the appropriate word in the sentence: (U) tefel as.

1. cherAgh 2. gul 3. mEz 4. utAq 5. dAktar

6. zamIn
7. kelI
8. kachAlU
9. shAgerd
10. darwAzA
11. khAnA
12. pardA
13. muallem
14. anwAryA
15. chaokyA

Exercise 14 - Substitute each of the words given below for the appropriate word in the sentence: enA dAktar astan.

1. muallem
2. amshIra

Exercise 15 - Repeat Exercise 14 for the following sentence: unA dAktar astan.

LESSON FOUR

4-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /l/ and /r/

mAnA e lab chI s? (What does 'lab' mean? [lip])
mAnA e rab chI s? (What does 'rab' mean? [Lord])

bAl na dAra (It doesn't have a wing)
bAr na dAra (He/she/it doesn't have a load)

I tufang aslI s (This gun is original [or, genuine])
I tufang asrI s (This gun is modern)

lang besyAr shOkh as (The cripple is very 'naughty')
rang besyAr shOkh as (The color is very bright)

U dAl as (That's the letter 'd' [or, lentils])
U dAr as (That's a hangman's scaffold)

aolI dArEn? (Do you have a yard [or, house]?)
aorI dArEn? (Do you have 'aorI' [a kind of seed used for seasoning]?)

2. Contrasting /I/ and /e/

U sIr dAra (He/she/it has garlic)
U ser dAra (He/she has a secret)
ser e kabAb da sIr as (The secret of a [good] kabob is in the garlic)

shukur ke bInA shud (Thank God that he/she got his/her sight back)
shukur ke benA shud (Thank God that it got started)

3. Illustrating /rs/

az dars tars na dAra (He/she isn't afraid of the lesson)

farsha burs kO (Brush the floor)

charsa na kashEn (Don't smoke hashish)

4. Illustrating /rt/

I shart nEs (This isn't necessary [or, a condition])

kArt e ArUsIsh barem rasId (I received his/her wedding card)

4-B The cardinal numbers three to ten

3 ٣ sE	4 ٤ ۴ chAr	5 ٥ panj	6 ٦ shash
7 ٧ aft	8 ٨ asht	9 ٩ n0	10 ١٠ da (dA)

1. When transcribed in Dari script (which is written from right to left) numbers are given in the same order as they are in English, i.e., from left to right. So, 10 in Dari is not ٠١ but ١٠ .
2. The cipher (or, zero) in Dari is represented by a dot (٠).
3. The number 4 in Dari is commonly written in two ways, as shown. Thus, the student should learn to recognize either form.
4. The final /j/ of panj (five) is sometimes omitted in rapid speech.
5. Both da and dA occur as alternate forms.

4-C The demonstrative pronouns I (this), yA (these), U (that) and wA (those)

I	mEz	as	This is a table.
I	chAi	as	This is tea.
I	Ashpaz	as	This is a (or, the) cook.
yA	shAgerd	astan	These are students.
yA	brAdar	astan	These are brothers.
yA	ketAb(A)	(a)s	These are books.
U	chaokI	s	That is a (or, the) chair.
U	dukhtar	as	That is a (or, the) girl.
wA	dAktar	astan	Those are doctors.

wA	nOkar	astan	Those are servants.
wA	qalam(A)	(a)s	Those are pens.

1. I (this) is the near demonstrative pronoun in Dari, with the plural form yA (actually, I + A [plural indicator] = yA). It may refer to people, animals and things.

2. U (that) is the remote demonstrative pronoun in Dari, with the plural form wA (actually, U + A [plural indicator] = wA). It too may refer to people, animals and things.

3. The singular U (that) is indistinguishable from the third person singular subject pronoun U (he/she/it).

4. The plural wA (those) may be substituted for the third person plural subject pronoun unA, except that wA can refer to persons, animals and things while unA is normally only used for persons. (Cf. § 3-D-6.)

5. As is the case with subject pronouns, demonstrative pronouns are also generally overworked by foreigners. Where the contcxt is clear Afghans usually omit them.

4-D The demonstrative adjectives I (this/these) and U (that/those)

Near the speaker

I mard	this man	I zan	this woman
I mardA	these men	I zanA	these women
I chAinak	this teapot	I mAdar	this mother
I chAinakA	these teapots	I mAdarA	these mothers

Farther away from the speaker

U sAlUn	that living room	U padar	that father
U sAlUnA	those living rooms	U padarA	those fathers
U tashnAb	that bathroom	U khwAr	that sister
U tashnAbA	those bathrooms	U khwArA	those sisters

1. As demonstrative adjectives I and U do not use the plural forms yA and wA. The singular forms serve both purposes.

2. They may be used with people, animals or things.

3. For charts showing kinship terminology in Dari (father, mother, brother, sister, etc.) see Appendix III.

4-E The present tense of the verb dAshtan (to have)

		Singular	Plural
1	First person	dArum (I have)	dArEm (we have)
2	Second "	dArI (you have)	dArEn (you have)
3	Third "	dAra (he/she/ it has)	dAran (they have)

1. The accent in this verb falls on the first (not the last) syllable.

2. This is probably the second most important verb in Dari. It is conjugated in the present tense with the normal personal endings (mentioned in § 3-F).

4-F Statements with the present tense of dAshtan (to have)

ma	pensel	dArum	I have a pencil.
ma O tU	qalam O kAghaz	dArEm	You and I [lit., I and you] have pen and paper.
mA O shumA	kAr	dArEm	You and I have work (to do).
I utAq	panj kelkIn	dAra	This room has five windows.
shAr	bAzAr	dAra	The city has a marketplace.
mA	rAdyO	dArEm	We have a radio.
wA	wakht	dAran	They do have time.

1. The verb agrees with the subject in person and number.

2. dAshtan can be used personally or impersonally, wherever one would convey the sense of "to have," meaning "to possess."

3. The order of persons in Dari compounds follows numerical order--that is, first, second and third person--whereas in English the first person is put last.

4. The expression mA O shumA (lit., "we and you") is almost a formula in Dari and may refer to only one person in each number, even though plural.

5. If the answer is intended to be somewhat emphatic, as, for example, in clarifying a misunderstanding or uncertainty, the voice may be stressed on the verb. This does in spoken language what italics would accomplish in written English. So, "Yes, it has."

4-G Questions and answers with the present tense of dAshtan (to have)

	(tU)	kAghaz	dArI?	Do you have (any) paper?
bale,	(ma)	(kAghaz)	dArum	Yes, I have (some paper).
	utAq	cherAgh	dAra?	Does the room have a light?
bale,	(U)	(cherAgh)	dAra	Yes, it has (a light).
	shumA	aolAd	dArEn?	Do you have (any) children?
bale,	(ma)	sE bacha O yag dukhtar	dArum	Yes, I have three boys and a girl.

1. Apart from the "yes" (or "no") answer, the form and word order of the simple question is the same as that of the simple statement. The difference is conveyed only by the pitch of the voice, rising for the question and falling for the answer.

2. The words given in parentheses may be omitted since the context makes their meaning clear. It should be remembered that subject and demonstrative pronouns are regularly omitted by Afghans in their speech. They are, however, frequently given in this course both to teach familiarity with the forms and to supply "context" which random sentences generally lack.

4-H na (not) and nE (no) with the present tense of dAshtan (to have)

In statements	ma		nAn	na	dArum	I don't have bread (or, food).
	tashnAb		ao	na	dAra	The bathroom doesn't have (any) water.
			parwA	na	dAra	It doesn't matter.
	U		khatar	na	dAra	It's not dangerous.
	U	dE	bAzAr	na	dAra	That village doesn't have a marketplace.

In questions		unA	kAr	na	dAran?	Don't they have work (to do)?
		Otal	jAi	na	dAra?	Doesn't the hotel have room?
		shumA	mOtar	na	dArEn?	Don't you have a car?
In answers	nE,	khAna	zInA	na	dAra	No, the house doesn't have stairs.
	nE,	(mA)	dAlEz	na	dArEm	No, we don't have a hall.

1. In the example, "It doesn't matter"--which is literally, "It doesn't have a care (or, concern)"--it should be noted that foreigners frequently use parwA nEs (It is not a care) instead of the idiomatic rendering as found here. Another common (and equivalent) expression meaning "It doesn't matter" or "It's all right" is khair as .

2. "It's not dangerous" is literally "It does not have danger."

3. With regard to the example "Don't they have work?" it should be pointed out that this sentence, unA kΛr na dΛran? actually means, "Aren't they busy?" In other words, "Don't they have some work to do just now?" One could also use this idiom positively as well. So,

ma	kAr	dΛrum	I'm busy (i.e., I have work [to do]).

4. The accent is put on the negative particle na when combined with the present tense forms of dΛshtan (to have), and the position of the negative is just before the verb.

5. In the example mentioning "the house" note that definiteness or indefiniteness are determined by the context since Dari has no definite article (though it can indicate definiteness in other ways, e.g., by word order).

6. dE (village) is one of the few nouns used in this course which forms its plural irregularly. Hence, "villages" is dE(H)At.

4-I The negative Ech (none, not any)

khΛnum	Ech	wakht	na	dΛra	The lady doesn't have any time.
ma	Ech	paisa	na	dΛrum	I don't have any money.

1. The pronoun Ech (not any, none) may be used alone and in compounds (to be introduced later).

2. Even though itself a negative, Ech also takes the negative form of the verb that it occurs with; in other words, a double negative with only an emphatically negative (not positive) signification.

3. The word khAnum (lady, housewife) is the proper word to use in Afghanistan for the "lady-of-the-house." Occasionally one may hear servants use the expression mEm-sAeb in place of khAnum, but this is a carryover from India and Pakistan and is not indigenous to Dari.

4. The word khAnum may also be used in the sense of "Mrs." when combined with a proper surname, as

U	khAnum	jAnsan	as	That's (or, she's) Mrs. Johnson.

This, however, is a comparatively modern usage.

5. Sometimes the word khAnum may be heard for single ladies as well as for those who are married, although in written Dari a special term, pEghla (from the Pashto language), is more commonly used for women who are unmarried.

4-J The suffix -Am (too, also, either)

UAm	Ashpaz		as	He/she is a cook, too.
shumAm	wakht	na	dArEn?	Don't you have time, either?
nOkar	sE	brAdarAm	dAra	The servant has three brothers, too.

But note--

U	dukhtar	ketAbAm	dAra	That girl has a book, too (as well as something else).
U	dukhtarAm	ketAb	dAra	That girl (as well as someone else) also has a book.

1. When the suffix -Am is added to a word it means one additional, in the sense of "too, also" when positive and "either" when negative. It is important to observe which element of the sentence is receiving the additional emphasis.

2. When adding -Am to words ending in vowel sounds the phonological rules noted with regard to the plural marker (cf. § 3-C-3) are generally observed:
   (a) -a or -A + -Am becomes -Am; so, bacha--bachAm, mA--mAm.
   (b) -I or -i (of diphthongs) + -Am become -yAm; so, chaokI--chaokyAm, chAi--chAyAm.
   (c) -o (of diphthongs) + -Am becomes -wAm; so, ao--awAm.

(d) Words ending in any other vowel sound (e.g., -E, -O, -U) merely add -Am; so, dE--dEAm.

3. In fast speech it may be difficult to distinguish between ma + -Am and mA + -Am (both = mAm) or between U + -Am and wA + -Am (both = wAm), but the verb ending will give the clue to the subject.

4-K The question word chI (what?)

U	chI	s?	What's that?
U	mEz	as	It's a table.
U	pyAla	s	It's a cup.
I	chI	s?	What's this?
I	dEwAl	as	It's a wall.
I	kelI	s	It's a key.
unA	chI	dAran?	What do they have?
unA	chAi	dAran	They have tea.
wA	mOtar	dAran	They have a car.
(shumA)	chI Al	dArEn?	How are you? (lit., What condition do you have?)

1. The interrogative chI (what?), because it ends in a vowel, is subject to contraction and thus is assimilated into the initial vowel of the following verb (present tense of bUdan). So, chI + as = chI s?

2. In the "How are you?" example above, the pronoun shumA (you)--unless it is desired to emphasize it--is generally omitted. This is one of the most common forms of inquiring about a person's state of health or welfare. It may just as well occur with the singular form of the verb--chI Al dArI?--if the person being addressed is a familiar friend or a child. Depending upon the circumstances and the mood of the speaker the accent (or stress) in this formula may come on chI or Al. (A similar variation in stress may occur in the other sentences given above.)

3. Note the difference that stress makes in the following two sentences:

shumA	chI	kAr	dArEn?	What work do you have (to do)?
shumA	chI	kAr	dArEn?	What do you need?

In the first example given here the inquiry refers to what a person has to do, i.e., What are you *busy* with? The second example, translated "need," reveals yet another idiomatic usage of kAr with dAsh*tan* in which kAr (work) functions in the sense of "need, requirement." Foreigners--and shopkeepers, children or others who have been "conditioned" by them--are more likely to use the *unidiomatic* expression lA*zem* (necessary, essential) than this perfectly good idiom. Thus, they may frequently be heard to say something like gul lAzem *nEs* (Flowers are not necessary) instead of gul kAr *na* dArun (I don't need flowers).

4--L

Vocabulary for Lesson Four

aft	seven
-*Am*	too, also, either
ao	water
asht	eight
bA*zAr*	marketplace
chAi	tea
chAi*nak*	teapot
chAr	four
chI?	what?
chI Al dArEn?	How are you?
da (dA)	ten
dA*lEz*	hall(way)
dAsh*tan*	to have
dE	village
dE*wAl*	wall
Ech	not any, none, no-____ (in compounds); at all
I	(pron.) this; (adj.) this, these
jAi	place, point, location, space
kA*ghaz* (qA*ghaz*)	paper
kAr	work, job, assignment; need, requirement

kAr dAshtan	to have work, be busy; to need, require
ketAb	book
khair as!	It's all right (or, O. K.)
khAnum	lady, wife; Mrs. (when used with a surname)
khatar	danger
khwAr	sister
lAzem	necessary, essential
mAdar	mother
mard	man
mOtar	car, automobile
nAn	food; bread (of various sorts, to be defined)
nO	nine
O	and
Otal	hotel
padar	father
paisa	money
pan(j)	five
parwA na dAra!	It doesn't matter (lit., have a care, concern)
pEghla	Miss (title for an unmarried woman)
pensel	pencil
pyAla	cup
qalam	pen (also, occasionally "pencil")
rAdyO	radio
sAlUn	living room, parlor
sE	three
shAr	city, town

shash	six
tashnAb	bathroom; bath
U	(pron.) that; (adj.) that, those
wA	those (pron.)
wakht	time
yA	these (pron.)
zan	woman
zIna (zInA)	stairs, ladder

Exercises for Lesson Four

(to be written as well as practiced orally with the teacher)

Exercise 16 - Make the following plural. E.g., I sAlUn   I sAlUnA

1. I dEwAl
2. I dE
3. I jAi
4. I kAghaz
5. I kAr
6. I ketAb
7. I khAnum
8. I mOtar

Exercise 17 - Make the following plural. E.g., U Otal   U OtalA

1. U pensel
2. U pyAla
3. U qalam
4. U rAdyO
5. U bAzAr
6. U shAr
7. U chAinak
8. U bacha

Exercise 18 - Complete each of the following with the correct form of dAshtan.
E.g., ma mOtar ....   ma mOtar dArum

1. U chAi ....
2. tU paisa .... ?
3. wA pensel ....
4. shAr bAzAr ...... ?
5. shumA rAdyO ..... ?
6. mA ketAb ....
7. unA pyAla ....
8. shAgerdA qalam ....
9. enA wakht ....
10. mA nAn .... ?
11. khAna sAlUn .... ?
12. unA kAr ....
13. dAlEz zInA .....
14. U byAdar ....
15. wA kAghaz na ...

Exercise 19 - Complete each of the following with the correct form of dAshtan.
E.g., tU wakht .... ?   tU wakht dArI?

1. chAinak chAi na ....
2. shumA wakht na .... ?
3. mA O shumA aolAd ....
4. I kAr khatar ....
5. tU paisa na .... ?
6. tashnAb ao na ....

Exercise 20 - Complete each of the following with the correct form of dAshtan.
E.g., ma aft ketAb .... ma aft ketAb dArum

1. mA nO utAq ....
2. tU Ech paisa na ...
3. I shAr sE Otal ....
4. U mOtar na ....
5. shumA jAi .... ?
6. unA shash pensel ..
7. ma chAr khwAr .....
8. I dE Ech Otal na ..
9. wA asht aolAd .....

Exercise 21 - Complete each of the following with the correct form of dAshtan.
E.g., mAm kAr .... mAm kAr dArum/dArEm

1. tUAm wakht na .... ?
2. khAna dAlEzAm ....
3. UAm khatar ....
4. wAm khatar ....
5. khAnumAm kAr ....
6. ma kAghazAm na ....
7. I OtalAm utAq na ....
8. U utAqAm asht chaokI ....
9. shumAm jAi na .... ?
10. wAm mOtar ....

Exercise 22 - Change ma to U in each of the following sentences. E.g.,
ma kAghaz dArum U kAghaz dAra

1. ma wakht na dArum
2. ma sE pyAla dArum
3. ma kAr na dArum
4. ma dukhtar dArum

Exercise 23 - Change tU to unA/wA in each of the following sentences. E.g.,
tU jAi dArI unA/wA jAi dAran

1. tU rAdyO dArI?
2. tU pyAla dArI?
3. tU chI dArI?
4. tU kAr dArI?

Exercise 24 - Change mA to shumA and the statement to a question in each of the following. E.g., mA panj chAinak dArEm shumA panj chAinak dArEn?

1. mA wakht dArEm
2. mA qalam O kAghaz dArEm

3. mA mOtar na dArEm
4. mA paisa na dArEm

Exercise 25 - Change the subject and verb (when necessary) of each of the following sentences in order to make them plural. E.g., dAktar kAr dara ...... dAktarA kAr dAran

1. I mOtar jAi na dAra
2. U bacha da qalam dAra
3. Ashpaz paisa na dAra
4. U shAgerd kAghaz dAra
5. sAlUn gul dAra
6. khAnum wakht dAra
7. I kAr khatar dAra
8. U utAq kelkIn na dAra
9. I utAq parda dAra

Exercise 26 - Use the following nouns in separate replies to the question: I chI s? E.g., kelkIn ...... I kelkIn as

1. darwAza
2. chAi
3. paisa
4. ketAb
5. chaokI
6. qalam
7. parda
8. cherAgh

Exercise 27 - Use the following nouns in separate replies to the question: U chI s? E.g., nAn ...... U nAn as

1. anwArI
2. pensel
3. mEz
4. zInA
5. gul
6. kAghaz
7. dEwAl
8. zamIn

Exercise 28 - Use the following nouns in separate replies to the question: unA chI dAran? E.g., Otal ...... unA Otal dAran

1. chAi
2. mOtar
3. chAinak
4. bAzAr
5. khAna
6. utAq
7. rAdyO
8. jAi

LESSON FIVE

5-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /q/

kAresh myAya (He/she can use it)
qAresh myAya (He/she will become angry)

I kamar as (This is the waist)
I qamar as (This is the moon)

kAf talafuz kunEn (Pronounce "k")
qAf talafuz kunEn (Pronounce "q")

angUr da tAk as (The grapes are on the vine)
angUr da tAq as (The grapes are on the shelf)

tAkchara bIbI (Look at the little vine)
tAqchara bIbI (Look at the little shelf)

andAza kad lAken qad na dAd (He/she measured it, but it was too short)

2. Contrasting /E/ and /e/

sEr shud (He/she got full)
ser shud (He/she was found out [= exposed])

dEga byArEn (Bring the kettle)
dega byArEn (Bring another [one])

3. Illustrating /rk/

maktaba tark kad (He/she has dropped out of [= given up] school)

kAlA cherk shuda (The clothes are [or, have gotten] dirty)

4. Illustrating /py/, /by/, /khy/, /sy/, /zy/ and /my/

pyAlE syA maghbUl as (The black cup is pretty)

besyAr pyAz myAra (He/she is bringing a lot of onions) aga byAfa, myAra (If he/she finds [it], he'll/she'll bring [it])

ba-khyAlem emrOz na myAyan (I don't think they are coming today)

byAEn ke tayAra myAya (Come [here, because] the airplane is coming)

az I zyAtar na myAfEn (You won't [be able to] find more like this)

5-B The question word kujA (where?)

dOkAn	kujA	s?	Where is the shop?
gOgerd	kujA	s?	Where are the matches (i.e., the match box)?
kelyA	kujA	s?	Where are the keys?
bachA	kujA	stan?	Where are the boys?

1. The usual position of the question word is just before the final verb.

2. Because the question word kujA ends in a vowel sound, it is subject to contraction and is thus assimilated into the initial vowel of the following verb. So, kujA + as = kujA s? kujA + astan = kujA stan?

3. dOkAn (shop) may also be heard as dukAn.

4. Although the word kelI (key) is used here in the plural, kelyA, the verb remains singular since the plural subject is inanimate.

5-C The adverbs Inja (here) and unja/Unja (there), showing location

In statements	ao	Inja	s	Here is (the) water.
	shafA-khAna	unja	s	The hospital is there.
In simple questions	sAt	Inja	s?	Is the clock here?
	tAwIl-khAna	unja	s?	Is the storeroom there?
With negatives	Ashpaz	Inja	nEs	The cook isn't here.
	unA	unja	nEstan	They aren't there.

	pyAla	kujA	s?	Inja	s	Where's the cup? It's here.
In reply to kujA?	shAgerdA	kujA	stan?			Where are the students?
		unja	stan			They're (over) there.

1. The usual position of these adverbs showing location or position is just before the **verb.**

2. As noted before with other words ending in a vowel, the final vowel of these and the following first vowel of the verbs are contracted.

3. Inja derives from the literary In + jA (this place) while unja comes from the literary An + jA (that place).

4. Context alone will indicate whether the definite article is required in the example above with ao (water). (Cf. § 4-H-5.)

5. The last two examples (in reply to kujA?) are abbreviated. Since the question makes it clear enough who or what is being asked about, the answer may omit this and simply convey the subject (it, they) through the personal endings of the verb.

6. The word khAna (house, home, room), already learned, occurs not only alone but in combination with other nouns--as a suffix, -khAna--to indicate the "room (or, place)" of something. So, in the above examples, "place of healing" = hospital, and tAwIl-khAna (storeroom, warehouse).

5-D The prepositions da (in, on), sar-e (on), zEr-e (under) and az (from)

pOsta-khAna	da	shAr	as				The post office is in the city.
chAinak	da	Ashpaz-khAna	s				The teapot is in the kitchen.
chaokI	da	sAlUn	as				The chair is in the living room.
da	sAlUn	chaokI	s				There's a chair in the living room.
bAlapOsh	da	dAlEz	as				The overcoat is in the hall.
tashnAb	(da)	kujA	s?				Where's the bathroom?
da	I	khAna	gul-khAna	nEs			There's no flower-room in this house.
da	I	safa		nEs			It's not on this page.
da	aolI	chI	s?				What's in the yard?
da	U	anwArI	panj	jOra	jerAb	as	There are five pairs of socks in that cupboard.

1. Note the additional compounds with the suffix -khAna: room (or, place) of mail (post office) = pOsta-khAna; the cook's room (kitchen) = Ashpaz-

khAna; flower room = gul-khAna, a sunroom or sunporch, common in many Afghan homes.

2. The two examples given with chaokI (chair) show how word order can indicate definiteness. If the subject comes at the beginning of the sentence it is definite (= the); if it follows the prepositional phrase it is indefinite (= a, an). (Cf. § 4-H-5.)

3. In the example with tashnAb (bathroom) the word da may or may not occur; sometimes it is used with kujA (where?), which is construed as equivalent to "what place?" So, "in what place . . . ?" Cf. a similar redundancy in the English expression, "Where is it (at)?"

dawA	(da)	sar-e	mEz	as	The medicine is on the table.
bUtA	(da)	sar-e	zInA	s	The shoes are on the stairs.
qulf	(da)	sar-e	anwArI	s	The lock is on the cupboard.

4. Again, da (in, on) may or may not occur with sar-e. Either is correct.

5. Because bUtA (shoes) is plural but inanimate the verb is singular.

6. "On the stairs" here means on any stair, not necessarily at the top of the stairs.

ao	(da)	zEr-e	mEz		as	The water is under the table.
da	zEr-e	mEz	ao		as	There's some water under the table.
qalam	(da)	zEr-e	chaokI		s	The pen is under the chair.
da	zEr-e	chaokI	yak	qalam	as	There's a pen under the chair.

7. "There" as an impersonal function word (in which the real subject follows the verb) does not occur in Dari. It has to be inferred, if needed.

shumA	az	kujA	stEn?	Where are you from?
ma	az	amrIkA	stum	I'm from America.

8. kujA is construed as "what place?" in these examples with az (from).

9. The final vowels of kujA and amrIkA are assimilated by contraction into the first vowel of the following verbs. For a list of many foreign place names as they are pronounced in Dari see Appendix II.

5-E

The positive form of adjectives

kAbul	(yak)	shAr	e	besyAr	kalAn		as	Kabul is a very large city.
U	(yag)	Adam	e		khUb		as	He's a fine man (or, person).
Otal		aw	e		pAk		dAra	The hotel has clean water.
unA	(yak)	khAnE		besyAr	khurd		dAran	They have a very small house.
mA		chaokI			kalAn	na	dArEm	We don't have a big chair.
estAlef	(yag)	jAi			maghbUl		as	Istalif is a pretty place.

1. In Dari the adjective usually follows the noun that it modifies and is joined to it by the connector -e- (called ezAfI). As the examples above indicate, a "large city" is not kalAn shAr (the English order) but shAr e kalAn; etc.

2. When adding -e- (ezAfI) to words ending in vowel sounds the following phonological rules are observed:
   - (a) -a + -e- becomes -E; so, khAna--khAnE khurd (small house).
   - (b) -I, -i (of diphthongs) or -E + -e- ignore the -e- since the sound of ezAfI is already included in these; so, chaokI kalAn (big chair), jAi maghbUl (pretty place) and dE khurd (small village).
   - (c) -o (of diphthongs) + -e- becomes -w + -e-; so ao--aw e pAk (clean water).
   - (d) Words ending in any other vowel sound (e.g., -A, -O, -U) merely add ezAfI (-e-); so, kachAlU e kalAn (large potato).

3. When the intensifier besyAr (much, very) is used it immediately precedes the adjective. It could be used, depending on the meaning one wanted to convey, in any, all or none of the examples given above.

4. Adam (man) is also used for a servant (when he is present and while talking about him to another) in preference to nOkar (servant). Adam may even on rare occasions refer to a human being of either sex, in the sense of "person, individual."

5. For a map of Afghanistan giving important place names as they are pronounced in Dari see Appendix V.

6. In some positions the adjective does not require ezAfI (-e-), though it still follows (rather than precedes) the noun it modifies. So,

darwAza	basta	nEs	The door is not closed.
sAlUn	pAk	nEs	The living room is not clean.
InjAm	pAk	nEs	This place isn't clean, either.
kelkIn	wAz	as	The window is open
U kullA	maghbUl	as	That hat is pretty.

7. Observe the contraction: Inja + -Am = InjAm.

8. Note also the distinction that ezAfI (-e-) makes in the following:

I	kAghaz		safEd	as	This paper is white.
I	kAghaz	e	safEd	as	This is white paper.

9. An adjective has only one form for the singular and plural and for all genders; in other words, it does not change. So,

dukhtar	khUb	as	The girl is fine (or, well).
khAna	khUb	as	The house is fine (or, good).
AshpazA	khUb	astan	The cooks are fine (or, well).

5-F Nouns made into adjectives

utAq	e	khao	Bedroom (lit., room of sleep).
utAq	e	nAn	Dining room (lit., room of food).
sefArat	e	amrIkA	American Embassy (lit., Embassy of America).

1. A noun is frequently made into an adjective in Dari by putting it in construction with ezAfI (= "of") following another noun.

2. In such constructions the second noun--following ezAfI--functions as an adjective and may be so translated. Thus, -e-khao (sleeping), -e-nAn (eating, dining) and -e-amrIkA (American).

3. The main (or, head) noun only is pluralized, not the descriptive noun which follows. So,

utAqA	e	khao	Bedrooms (lit. rooms of sleep).

4. The construction utAq-e- is not used with rooms which have their own special names: e.g., Ashpaz-khAna (kitchen), tashnAb (bathroom), dAlEz (hall[way]), sAlUn (living room).

5-G Greetings and courtesies

	salAm		Hello!
or	salAm	AlEkum	Hello, there!
	wAlEkum	asalAm	Hello (to you)! [in response]

1. salAm (from the Arabic language) means literally "peace," and is the common Eastern greeting, usually for "hello" but occasionally also for "goodbye."

2. AlEkum, like salAm, is Arabic and means literally, "to (or, upon) you." wa before AlEkum--the -a or wa and the A- of AlEkum are assimilated--is the Arabic conjunction "and". In the response the a- before salAm is the definite article in Arabic, "the" (actually then, as + salAm = asalAm).

chI	Al	dArEn?	How are you?
khUb	astum,	tashakur	I'm fine (or, well), thank you.
chetOr	astEn?		How are you?
khAna	**khair(Iy)at**	**as?**	**Is everything all right at home?**
bad	**nEs,**	**tashakur**	**Not bad, thank you.**
shukur	**(as)**		**Thanks to God (it is).**
fazl	e	khudA	(By) the grace of God [it is].
shumA	khUb	astEn?	[And, in response,] Are you well?

3. In the above responses shukur means literally "thanks [to God]"--since it is only used for God--while tashakur means "thank you" (to men).

4. It may be noted that although Westerners are often reluctant to talk about their personal faith this reticence does not extend to the people of Afghanistan. Muslims are not embarrassed to reveal their religious attitudes and references to "God" are a commonplace occurrence in their daily speech.

5. Greetings in Dari actually amount to quite a routine. It is common for people when greeting each other, either in person or on the telephone, to use any or all of the above forms--in varied order--and even more, alternating the form of inquiry and response until it would seem that there is nothing more to be asked. A shortcutting of these formalities may be regarded as boorishness.

6. Whether the form of the verbs dAshtan (to have) and bUdan (to be) is singular or plural depends upon how well you know the person being spoken to. (Cf. § 4-K-2.)

tashakur			Thank you.
az	shumA	tashakur	Thank you.
az	shumAm	tashakur	Thank you, too.

7. tashakur is the general expression of appreciation in Dari. It may be used alone, with az shumA (unstressed) or with az shumAm, depending on the circumstances. There is no commonly used equivalent to the English response, "You're welcome" (or, "Don't mention it"), which absolves the giver of thanks from any obligation to do so.

5-H Vocabulary for Lesson Five

Adam	a man; a servant; a person, one (as, "one ought...")
aolI	yard, courtyard, garden (attached to a house)
Ashpaz-khAna	kitchen
az	from, by, with, belonging to, like
bad	bad
bAlapOsh	overcoat
basta	closed, shut, locked
besyAr	very, very much, extremely, quite, many, too
bUt	shoe
chetOr? **(chutOr?)**	how? (lit., in what manner [or, way]?)
da	in, on, at, to
dawA	medicine
dOkAn (dukAn)	shop, store
-e-	(ezAfI, a connector used with nouns and adjectives, often in the sense of "of")
fazl-e-khudA	(By) the grace of God (a response to a greeting, indicating that one, or his family, is fine)

gOgerd	matches, box of matches
gul-khAna	flower-room, sunroom (enclosed)
I(a)ja	here (lit., this place)
jerAb	sock, stocking
jOra	pair
kalAn	big, large, "important", older, oldest
khair(Iy)at	all right, well, in good condition, O. K. (of persons)
khUb	good, well, fine (adj.); very (adv.)
khudA	God
khurd	little, small
kujA?	where?
kullA	hat, cap
maghbUl	pretty, beautiful
pAk	clean
pOsta-khAna	post office
qulf	lock [n.]
safa	page [n.]
safEd	white, pale
salAm (AlEkum)	hello; (occasionally, also) goodbye
sar e	on, on top of
sAt	clock, watch, period, hour; while (e.g., a while)
sefArat	embassy
shafA-khAna	hospital
shukur	thanks (to God)
tashakur	thank you (to men)
tAwIl-khAna	storeroom, warehouse, "godown"

u(n)ja (U[n]ja)	there (lit., that place)
utAq e khao	bedroom
utAq e nAn	dining room
wAlEkum asalAm	hello to you (in response)
wAz	open
zEr e	under, underneath

Exercises for Lesson Five

(to be written as well as practiced orally with the teacher)

Exercise 29 - Substitute each of the words given below for the appropriate word in the sentence: mEz kujA s?

1. Ashpaz-khAna
2. bAlapOsh
3. dOkAn
4. qulf
5. sAt
6. kelI
7. utAq e nAn
8. shafA-khAna
9. bacha
10. sefArat
11. qalam
12. Otal

Exercise 30 - Answer each of the questions in Exercise 29 with the word Inja. E.g., mEz kujA s? mEz Inja s

Exercise 31 - Answer each of the questions in Exercise 29 with the word unja. E.g., mEz kujA s? mEz unja s

Exercise 32 - Replace successively each of the words given below for the appropriate word in the sentence, dAktar Inja s, making only one change each time. E.g., muallemA muallemA Inja stan

1. unja
2. padar
3. kujA
4. astEn
5. kelI
6. Inja
7. dOkAn
8. unja
9. unA

Exercise 33 - Substitute the following pairs of words in the sentence, bAlapOsh da anwArI s. E.g., sAlUn--kujA sAlUn (da) kujA s?

1. gulA--aolI
2. ma--shAr
3. dawA--kujA
4. gOgerd--Ashpaz-khAna
5. kullA--utAq e khao
6. nOkar--pOsta-khAna
7. qulf--darwAza
8. sAt--dEwAl
9. butA--anwArI

Exercise 34 - Substitute each of the following words in the sentence, (da) sar e mEz chI s? E.g., kullA (da) sar e mEz kullA s

1. ketAb
2. kAghaz
3. nAn
4. pensel
5. cherAgh
6. kelI
7. rAdyO
8. ao
9. pyAla

Exercise 35 - Repeat each of the words in Exercise 34 by substituting them in the sentence, (da) sar e zamIn chI s? E.g., kullA (da) sar e zamIn kullA s

Exercise 36 - Substitute the following pairs of words in the sentence, ao (da) zEr e mEz as. E.g., bUtA--chaokI bUtA (da) zEr e chaokI s

1. nAn--mEz
2. yak ketAb--anwArI
3. pensel--chaokI
4. pyAla--mEz

Exercise 37 - Replace successively each of the words given below for the appropriate word in the sentence, ma az amrIkA stum, making only one change each time. E.g., shumA shumA az amrIkA stEn

1. kujA
2. shAr
3. kAbul
4. unA
5. dAktar
6. ostAlef
7. mA
8. astI
9. Inja

Exercise 38 - Substitute each of the words given below for the appropriate word in the sentence, U (yak) khAnE khurd dAra.

1. kalAn
2. pAk
3. maghbUl
4. safEd
5. khUb

Exercise 39 - Repeat each of the above sentences in Exercise 38 with the intensifier besyAr added.

Exercise 40 - Substitute each of the words given below for the appropriate word in the sentence, U yak (/yag) jAi maghbUl as.

1. gul
2. tefel
3. pensel
4. qalam
5. mEz
6. rAdyO
7. sAt
8. kullA
9. bAlapOsh
10. shafA-khAna

Exercise 41 - Repeat each of the sentences in Exercise 40 with the intensifier besyAr added.

Exercise 42 - Replace successively each of the words given below for the appropriate word in the sentence, I utAq pAk as, making only one change each time. E.g., mEz I mEz pAk as

1. nEs
2. U
3. Ashpaz-khAna
4. kalAn
5. as
6. bacha
7. khurd
8. khUb
9. utAq
10. safEd
11. darwAza
12. basta
13. kelkIn
14. wAz
15. nEs

Exercise 43 - Put the following pairs of short sentences together to form one sentence each. E.g., shafA-khAna dawA dAra. dawA khUb as.
shafA-khAna dawA e khUb dAra

1. dOkAn bAlapOsh dAra. bAlapOsh maghbUl as.
2. muallem (yag) mEz dAra. mEz kalAn as.
3. dE (yag) bAzAr dAra. bAzAr khurd as.
4. khAnum (yak) khAna dAra. khAna besyAr pAk as.
5. dAktar (yag) mOtar dAra. mOtar besyAr kalAn as.
6. U bacha sE jOra jerAb dAra. jerAbA safEd as.

Exercise 44 - Practice the greetings and courtesies many times with your teacher, varying them when there are options. E.g.,

1. salAm (or) salAm AlEkum
2. wAlEkum asalAm (or) salAm AlEkum
3. chI Al dArEn?
4. khUb astum, tashakur
5. shumA chetOr astEn?
6. khAna khair(Iy)at as?
7. bad nEs, tashakur.
8. shukur (as)
9. fazl o khudA

LESSON SIX

6-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /g/ and /q/

   barg sabz shud (The leaf became green)
   barq sabz shud (The [traffic-]light turned green)

   gAf neweshta kad (He/she wrote 'gAf' [the letter 'g'])
   qAf neweshta kad (He/she wrote 'qAf' [the letter 'q'])

   I gerAn as (It's expensive)
   I qerAn as (It's a one-half Afghani coin)

2. Illustrating /Ai/

   ar jAi lAi as (There is mud everywhere)

   chAi da chAinak as (The tea is in the teapot)

   Aina kujA s? (Where is the mirror?)

   pAesh shekest (His/her/its foot [or, leg] broke) [pAi + esh = pAesh]

3. Illustrating /rq/

   barq nAmad (The electricity didn't come on) [na + Amad = nAmad]

   IsU sharq as (East is this way)

   farq na mEkuna (It doesn't make any difference)

   mashreq O sharq farq na dAra (There is no difference between 'mashreq' and 'sharq' [i.e., they both mean 'east'])

4. Illustrating /ai/

   khair as--aib na dAra (It's all right--there's no harm done)

   mAbainesh paisa na bUd (There was no money in it [anyway])

6-B Personal pronouns (attached)

		Singular		Plural	
1	First person	-em	my; me	-emA	our; us
2	Second "	-et	your; you	-etAn	your; you
3	Third "	-esh	his/her/its; him/her/it	-eshAn	their; them

1. These personal pronouns (in contrast to those of § 3-D) are always attached as suffixes to other words.

2. They may function as ordinary possessive adjectives or as object pronouns. (Cf. § 7-D-4, § 8-B-2-a and § 12-E.)

6-C Ordinary possessive adjectives

Singular		Plural	
dukhtarem	my daughter	dukhtarAem	my daughters
dukhtaret	your daughter	dukhtarAet	your daughters
dukhtaresh	his/her daughter	dukhtarAesh	his/her daughters
dukhtaremA	our daughter	dukhtarAemA	our daughters
dukhtaretAn	your daughter	dukhtarAetAn	your daughters
dukhtareshAn	their daughter	dukhtarAeshAn	their daughters

1. When attached personal pronouns are added to nouns--as dukhtar, above--they function as ordinary possessive adjectives.

2. If the noun is plural, the plural indicator (-A) is put on the word first before the personal pronoun is attached to show possession. So, dukhtarA-___ (_____ daughters).

3. When adding attached personal pronouns to words ending in vowel sounds the phonological rules noted with regard to ezAfI (-e-) are generally followed (cf. § 5-E-2):
   (a) -a + -e__ = -E__; so, khAna (house)--khAnEshAn (their house).
   (b) -I or -E + -e___ ignore the -e- since its sound is already included in these; so, chaokI (chair)--chaokIm (my chair), dE (village)--dEsh (his/her village).
   (c) -i (of diphthongs) + -e__ drops the -i before adding the suffix -e__; so, jAi (place)--jAetAn (your place).

(d) -o (of diphthongs) + -e__ becomes -w + -e__; so, utAq e khao--utAq e khawesh (his/her bedroom).

(e) Words ending in any other vowel sound (e.g., -A, -O, -U) merely add the -e__ suffix; so, dukhtarA--dukhtarAem (my daughters).

4. When the possessive adjective is used with the word khAna in the sense of "house, home" the suffix usually--but not always--occurs in the plural, the plural being possibly regarded as less pretentious (since it is assumed that more than one person lives in a khAna). Thus, probably khAnEmA (our [rather than "my"] house) and khAnEshAn (their [rather than "his/her"] house).

5. In compounds the possessive ending is added only to the last member; so,

padar O mAdaresh	khAna	nEstan	His/her parents aren't home.

6. With the word kAr (work) the possessive adjective can convey the idea of need, requirement. Thus,

	kAret	nEs?	Don't you need it (lit., **Isn't** it your 'work')?
nE,	kArem	nEs	No, I don't need it (lit., **No,** it's not my 'work').

6-D Emphatic possessive adjectives

Singular		Plural	
maktUb e ma	my letter	maktUbA e ma	my letters
maktUb e tU	your letter	maktUbA e tU	your letters
maktUb e U	his/her letter	maktUbA e U	his/her letters
maktUb e mA	our letter	maktUbA e mA	our letters
maktUb e shumA	your letter	maktUbA e shumA	your letters
maktUb e unA	their letter	maktUbA e unA	their letters

1. The ordinary personal pronouns of § 3-D can also be used as possessive adjectives when constructed with ezAfI (-e-) following the word they modify.

2. When so used they indicate a special stress or emphasis on the word, such as might be conveyed in English with a raised voice (in speaking) or italics (in writing). So,

I	kAr	e	ma	nEs,	kAr	e	tU	s	This isn't my job; it's your job.

yA	qAshuqA	e	U	nEs	These aren't his/her spoons; they're your spoons.
	qAshuqA	e	shumA	s	

3. Except for those cases where emphasis is required or it is desired to make a special distinction, the attached possessive forms given in § 6-C, above, are preferred in Dari. Foreigners have a tendency to overwork the emphatic forms--to say, for example, maktUb e shumA (your letter) when maktUbetAn (your letter) would be more normal.

4. Besides the usual contractions above--tU + as = tUs, shumA + as = shumAs, and unja + astan = unjastan--note that the verb in the example with qAshuqA (spoons) is singular because the subject (even though plural) is inanimate.

6-E The possessive preposition az (of) with nouns and pronouns

U	baks	az	dAktar sAcb	as	That briefcase is the doctor's.
I	rAdyO	az	tU	s?	Is this radio yours?
U	beshqAb e khurd	az	ma	s	That small plate is mine.
I	mOtar	az	mA	nEs	This car is not ours.
U	daftar	az	AghA e azIz	as	That office is Mr. Aziz's.
I	chAijOshA	az	unA	s	These teakettles are theirs.
U	qAwa	az	shumA	s	That coffee is yours (i.e., for you).

1. Unattached personal pronouns (of § 3-D) and nouns are used with az (in the sense of "of") to show possession, with the pronoun or noun functioning independently as possessive pronouns do in English.

2. Instead of saying U daftaresh as (That's his/her office)--a perfectly normal and legitimate construction--it is also very natural and common in Dari to say, U daftar az U s, or, U daftar e U s (That office is his/hers [in contrast to somebody else's]). In fact, if the context warrants it--as for example, when a question has been asked--the answer may be briefly put as simply: az U s (his/hers), az ma s (mine), az shumA s (yours), etc.

3. This form is especially desirable to use when one wishes to avoid ambiguity--with too many pronouns coming in the sentence--or to emphasize

possession.

4. Since the "az" form of possession emphasizes personal ownership, it is not usually proper to use it with persons but rather with impersonal objects only. For possession of persons use the constructions found in § 6-C, D; e.g., bachEm (my son) or bachEma (my son), but not bacha az ma.

5. sAeb (gentleman) is frequently used as a suffix of respect after nouns of designation or position, but not personal names; e.g., officers, teachers, doctors. Occasionally it is synonymous with the form of address "sir"; so, bale, sAeb (Yes, sir).

6. AghA, besides being a title equivalent to "Mister" (Mr.), is also used by children when addressing their father--in the sense of "Daddy." For more information of Afghan proper names and titles as used in Dari see Appendix VIII.

6-F The possessive form of nouns

U ketAb e byAdarem as	That's my brother's book.
I pOsta-khAnE kArtE chAr as	This is the Karte Char post office.
U maktab e aolAdAemA s	That's our children's school.
kOA e afghAnestAn besyAr maghbUl as	The mountains of Afghanistan are very beautiful.
nAm e shawaresh chI s?	What's her husband's name?
U khAnum e mestar jAnsan as	That's (or, she's) the wife of Mr. Johnson (i.e., Mrs. Johnson).
khAnum e AghA e karIm khAna nEs	Mrs. Karim (lit., the wife of Mr. Karim) is not at home.

1. The ezAfI (-e-) construction occurs with nouns in the sense of "of." So, in the above examples we have: "book of my brother," "post office of Karte Char," "school of our children," "mountains of Afghanistan," "name of her husband," "wife of Mr. Johnson" and "wife of Mr. Karim."

2. Possessive adjectives (as in § 6-C, D) can, of course, be added to nouns which are also used possessively. So, in the above examples with byAdarem (my brother's), aolAdAemA (our children's) and shawaresh (her husband's).

3. While the English word "mestar" (as pronounced in Dari) is commonly used with foreign names, AghA is preferred with Afghan names.

4. The form of the sentence given above for "Mrs. Johnson" is somewhat older and possibly more commonly understood than the more modern style introduced previously in § 4-I-4. The example with "Mrs. Karim" likewise follows **an** older, more established pattern.

5. For maps of Kabul City, with names of streets, intersections and noteworthy locations as used in Dari see Appendix VII.

6-G The question word kI (who?)

bukhArI				kI	dAra?	Who has a stove (or, heater)?
rang				kI	dAra?	Who has (some) ink (or, paint)?
qalam	e	ranga		kI	dAra?	Who has a colored pen?
sAeb	e	I	khAna	kI	s?	Who's the owner of this house?
da	darwAza			kI	s?	Who's at the door?

But also,

kI	bukhArI		dAra?	Who has the stove (or, heater)?
kI	rang		dAra?	Who has the ink (or, paint)?
kI	shernI		dAra?	Who has (some) candy?
kI	da	darwAza	s?	Who's at the door?

1. The order of words as found in the first box, with the question word kI coming immediately before the verb, is more normal; but the second can also occur. Word order may also hint at definiteness or indefiniteness (cf. § 5-D-2).

2. The accent in the above sentences may vary according to the emphasis desired, whether it is on kI (who?) or on the object.

3. sAeb as a noun may also mean "owner, possessor." Here the question does not mean who lives in the house but who owns it.

6-H Expressing the question "Whose?" (-e-kI, az kI)

I	ketAb	e	kI	s?	Whose book is this?

U	bachE		kI	s?	Whose son is that (or, he)?
U	gElAs	e	kI	s?	Whose glass is that?
tU	dukhtar	e	kI	stI?	Whose daughter are you?
shumA	aolAdA	e	kI	stEn?	Whose children are you?
I	khAna	az	kI	s?	Whose house is this?
I	kAlA	az	kI	s?	Whose clothes are these?
U	sag	az	kI	s?	Whose dog is that?
U	zarfA	az	kI	s?	Whose dishes are those?
U	sE ketAb	az	kI	s?	Whose three books are those?
I	beshqAb e kalAn	az	kI	s?	Whose big plate is this?

1. The construction in this idiom with az is the same as that for the possessive preposition (cf. § 6-E) with the question word kI taking the place of the noun or pronoun used with az.

2. The az construction is reserved for impersonal (i.e., non-human) objects (cf. § 6-E-4) while the ezAfI construction may be used for persons, animals and things.

3. The question "I khAna az kI s?" as given here is ambiguous. It could mean "Who lives in this house?" or "Who owns this house?" For specific ownership see § 6-G-3, above.

4. In the example with sE ketAb (three books) the subject remains unchanged for the plural since it is qualified by the number "three" and the verb also remains singular since the subject is inanimate.

6-I The cardinal numbers eleven to twenty

11 ١١ yAzda	12 ١٢ duwAzda	13 ١٣ sEzda	14 ١٤ ۱۴ chArda	15 ١٥ pAnzda
16 ١٦ shAnzda	17 ١٧ abda	18 ١٨ azhda	19 ١٩ nuzda	20 ٢٠ bIst

1. As noted before (cf. § 4-B-3) the digit "4" is written in two ways in Dari. Likewise, the number "14" (and other combinations with "4" in them) may occur in two forms as shown above. The student should be familiar with both of them.

2. The numbers from eleven to nineteen in Dari all include the number ten (da), combined with some form of the digits one to nine. The stress is put on the da syllable. Cf. the English series from thirteen to nineteen.

6-J Forms of leave-taking

bAmAn	e	khudA	"With the peace of God"--i.e., God be with you.
khudA	(H)Afez		"[May] God [be] the Protector"--i.e., God look after you.

1. To the Muslim, religion is a part of life and his speech is liberally garnished with references to "God" (cf. § 5-G-3, 4). Even in English the commonplace "Goodbye" is regarded as a contraction of an original "God-be-with-you."

2. salAm is also occasionally used as "Goodbye" (cf. § 5-G-1).

6-K Vocabulary for Lesson Six

abda	seventeen (17 - ١٧)
AghA	(a title equivalent to) Mister; Mr.; also, "Daddy"
az	of (indicating possession)
az kI?	whose?
azhda	eighteen (18 - ١٨)
baks	briefcase, suitcase
bAmAn e khudA	goodbye
beshqAb	plate (for food)
bIst	twenty (20 - ٢٠)
bukhArI	heater, stove
chAijOsh	teakettle
chArda	fourteen (14 - ١٤ - ١۴)
daftar	office
duwAzda	twelve (12 - ١٢)

-em	my; me
-emA	our; us
-esh	his/her/its; him/her/it
-eshAn	their; them
-et	your; you (sing.)
-etAn	your; you (plur.)
gElAs	(drinking) glass
kAlA	clothes
kAr___ bUdan	to need, require, be useful (with a possessive adjective suffixed)
khudA (H)Afez	goodbye
kI?	who?
kO	mountain
maktab	school
maktUb	letter (official or businesslike)
mestar	Mister; Mr. (used with foreign names)
nAm	name
nuzda	nineteen (19 - ۱۹)
padar O mAdar	parents
pAnzda	fifteen (15 - ۱۵)
qAshuq	spoon
qAwa	coffee
rang	ink; paint; color
ranga	colored
sAeb	sir, gentleman; owner, possessor; (also, suffix of respect)
sag	dog

sEzda	thirteen (13 - ١٣)
shAnzda	sixteen (16 - ١٦)
shawar	husband
shernI	candy; dessert
yAzda	eleven (11 - ١١)
zarf	dish, utensil (general term)

Exercises for Lesson Six

(to be written as well as practiced orally with the teacher)

Exercise 45 - Add the suffix -esh to the singular of each of the following nouns. E.g., baks   baksesh

1. beshqAb
2. bukhArI
3. chAijOsh
4. gElAs
5. kAlA
6. maktab
7. nAm
8. rang
9. qAshuq
10. sag
11. shawar
12. khAna
13. parda
14. chaokI
15. maktUb
16. sAt

Exercise 46 - Add the suffix -etAn to the singular of each of the nouns given in Exercise 45. E.g., baks   baksetAn

Exercise 47 - Add the suffix -em to the plural of each of the following nouns. E.g., baks   baksAem

1. beshqAb
2. bukhArI
3. chAijOsh
4. gElAs
5. maktab
6. bUt
7. kelI
8. utAq e khao
9. qAshuq
10. sag
11. cherAgh
12. ketAb
13. parda
14. chaokI
15. maktUb
16. kAghaz

Exercise 48 - Add the suffix -eshAn to the plural of each of the nouns given in Exercise 47. E.g., baks   baksAeshAn

Exercise 49 - Make each of the following emphatic. E.g., baksem baksema

1. beshqAbet
2. bukhArImA
3. chAijOshetAn
4. gElAsesh
5. kAlAemA
6. khAnEshAn
7. maktUbAem
8. nAmet
9. pardAemA

Exercise 50 - Turn each of the following emphatic phrases into ordinary ones. E.g., sag e ma sagem

1. shawar e U
2. pyAlA e unA
3. chaokI shumA
4. qAshuqA e U
5. bAlapOsh e tU
6. sAlUn e shumA
7. qalam e ma
8. khAnE mA
9. baks e wA

Exercise 51 - Substitute each of the phrases below for the appropriate words in the sentence: I beshqAb e khurd az kI s?

1. baks e safEd
2. daftar e kalAn
3. chAinak e maghbUl
4. shash qAshuq
5. chaokI khUb
6. pardA e safEd
7. pAnzda beshqAb
8. gulA e maghbUl
9. khAnE khUb

Exercise 52 - Substitute each of the words below for the appropriate word in the sentence: U dukhtar e kI s?

1. bacha
2. brAdar
3. khAnum
4. shAgerd
5. nOkar
6. aolAdA
7. khAna
8. zamInA
9. mEz
10. gElAs
11. kelI
12. sAt

Exercise 53 - Give the questions for which the following would be the answers. E.g., I dukhtar e dAktar sAeb as I dukhtar e kI s?

1. I utAq e khao e ma s
2. U pensel az tU s
3. U kAghazA az shumA s
4. I mOtar e AghA e karIm as
5. I khAna az unA s
6. U byAdar e ma s
7. U khAnum e U s
8. unA aolAdAemA stan
9. enA shAgerdA e AghA e azIz astan
10. U Ashpaz e khAnum grIn as

Exercise 54 - Answer the following questions briefly in your own words, using the possessive form of nouns (cf. § 6-E). E.g., I mEzA e kI s?
I mEzA e brAdarem as
....

1. U pyAla az kI s?
2. U ketAbA e kI s?
3. shumA bachE kI stEn?
4. I dawA az kI s?
5. U paisE kI s?
6. U bukhArI as kI s?
7. I bUtA e kI s?
8. U Ashpaz e kI s?
9. I bAlapOsh e khUb az kI s?
10. U dOkAn e khurd az kI s?
11. I sAt e maghbUl e kI s?
12. U khAnum e kI s?

Exercise 55 - Substitute each of the following words for the appropriate word in the sentence: rang kI dAra?

1. pyAla 2. dawA 3. paisa 4. chAijOsh 5. gElAs

Exercise 56 - Substitute each of the following words for the appropriate word in the sentence: kI rang dAra?

1. pyAla 2. dawA 3. paisa 4. chAijOsh 5. gElAs

Exercise 57 - Using the following sentence as a model, substitute each of the numbers given below: AghA e karIm panj qalam dAra.

1. yAzda 2. duwAzda 3. azhda 4. nuzda 5. pAnzda

Exercise 58 - Using the following sentence as a model, substitute each of the numbers given below: dAktar sAeb shash ketAb dAra.

1. sEzda 2. bIst 3. shAnzda 4. chArda 5. abda

Exercise 59 - Answer the question "da darwAza kI s?" with each of the following.

1. brAdaretAn
2. dAktar sAeb
3. shAgerdem
4. padar O mAdaresh
5. aolAdAet
6. khAnumesh
7. khwAremA
8. Ashpaz
9. shawar e amshIrEm
10. muallemeshAn
11. nOkarem
12. amshIra

LESSON SEVEN

7-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /kh/

U kar as (He/she is deaf)
U khar as (That's a donkey)
shAyad khar kar bAsha (The donkey may be deaf)

muallem sAeb keshtI guft (The teacher said 'keshtI' [boat])
muallem sAeb kheshtI guft (The teacher said 'kheshtI' [of brick])

U kurd as (That is a plot of land)
U khurd as (He/she/it is small)
kurd e khurd khushk as (The small plot of land is dry)

kAk na dAra (He/she/it doesn't have a cork)
khAk na dAra (It's not dirty [or, dusty])

kai myAya? (When is he/she/it coming?)
khai, myAya (Then, he/she/it is coming)

darakhtA kam shuda (The trees have gotten less [in number])
darakhtA kham shuda (The trees have bent over)

guft kO (He/she said, 'kO' [mountain])
guft khO (He/she said, 'khO' [O.K.])

maida (bu)kO (Make it small [or, change it; i.e., the money])
maida bukhO (Eat it broken [i.e., crushed in pieces])

I jAi tArIkI s (There's darkness here)
I jAi tArIkhI s (This place is historical)

malak Amad (An angel came)
malakh Amad (A grasshopper came)

shak nEs (There's no doubt [about it])
shakh nEs (It's not tight)
shak nEs ke gardanem shakh shuda (There's no doubt about it that my neck has gotten stiff)

2. Illustrating /rkh/

charkh e gAdI kharAb bUd (The cart wheel was bad)
qalam e surkha kharId (He/she bought the red pen)

7-B The formation of the present tense

With kadan (to do, **make** ___)

	"-ing"		stem		subj.	Singular	
1					um	= mEkunum	I am doing; I do
2	mE	+	kun	+	I	= mEkunI	you are doing; you do
3					a	= mEkuna	he/she/it is doing; he/she/it does

						Plural	
1					Em	= mEkunEm	we are doing; we do
2	mE	+	kun	+	En	= mEkunEn	you are doing; you do
3					an	= mEkunan	they are doing; they do

With shudan (to become)

	"-ing"		stem		subj.	Singular	
1					um	= mEshum	I am becoming; I become
2	mE	+	sh	+	I	= mIshI	you are becoming; you become
3					a	= mEsha	he/she/it is becoming; he/she/it becomes

						Plural	
1					Em	= mEshEm	we are becoming; we become
2	mE	+	sh	+	En	= mEshEn	you are becoming; you become
3					an	= mEshan	they are becoming; they become

With raftan (to go)

	"-ing"		stem		subj.		Singular
1					um	= mErum	I am going; I go
2	mE	+	r	+	I	= mIrI	you are going; you go
3					a	= mEra	he/she/it is going; he/she/it goes

							Plural
1					Em	= mErEm	we are going; we go
2	mE	+	r	+	En	= mErEn	you are going; you go
3					an	= mEran	they are going; they go

1. The progressive indicator mE- (= -ing) comes at the beginning of the verb; the basic stem of the verb (carrying the dictionary meaning as well as the tense) follows this; and the personal endings (indicating the subject) come at the end of the verb.

2. The accent in this tense falls on the first (or mE-) syllable.

3. Frequently (as here) the basic or tense-indicating form of the verb appears as quite different from the dictionary or infinitive form. Thus, kadan--kun, shudan--sh and raftan--r. It is therefore necessary to learn the various tense/mood forms of a verb when learning the infinitive as a vocabulary item. The third person singular (he/she/it) form is included with the vocabulary at the end of each lesson. A table giving these forms for all verbs (except compounds) used in this course is included as Appendix XI.

4. The personal pronouns may occur as subjects of these verbs in the present tense although since they are included in the personal endings anyway they are regularly omitted, especially if the subject has just been referred to (as in a question). (Cf. § 3-G-6, 4-C-5 and 4-G-2.)

5. Notice that the personal ending -I for the second person singular (you) occasionally influences the vowel of the progressive indicator mE- (e.g., in shudan [to become] and raftan [to go]); thus, mIshI (instead of mEshI) and mIrI (instead of mErI). The vowel of the progressive marker mE- also in some verbs changes to -e- (so, me-) or to the semi-vowel -y- (so, my-).

6. A simplified chart of the verb system for colloquial Dari is given in Appendix X.

7-C The uses of the present tense

bachAem maktab e (H)abIbya mEran	My boys go to Habibia School.
(tU) Ale kujA mIrI?	Where are you going now?
maktab mErum	I'm going to school
ma (Ale) bAlapOsh na mEkharum	I'm not going to buy an overcoat (just now).
shawaresh kullA mEkhara	Her husband is buying a hat.
Ashpaz panj pao kachAlU myAra	The cook is bringing five 'pau's of potatoes.
U Ale sar e kAr na myAya	He/she is not coming to work just now.
unA Ale az sar e kAr myAyan	They are coming from work now.
kI fardA mazAr mEra?	Who is going (= will go) to Mazar tomorrow?

1. The forms learned in § 7-B may be used for the simple present tense, frequently indicating something which happens regularly or habitually.

2. These forms may also serve as the present progressive tense to show action going on at the moment.

3. There is even a suggestion of intention or purpose (whether present or future) in the use of this tense.

4. These forms may likewise, when used with the proper time words (e.g., fardA [tomorrow]), act as a future tense. Literally, "They are going (or, go) to Mazar tomorrow" = "They will go . . . "

5. Note that with the verb raftan (to go) the preposition da (in, to) is not **always** needed to show place since the idea is included in the verb anyway. Hence, just maktab mErum, not, da maktab mErum.

6. sar e kAr is an idiomatic way of saying "at work," "working" or "on the job." It may be used with Amadan (to come), raftan (to go)--and, if needed, with az (from)--as well as with bUdan (to be). For example,

U Ale sar e kAr as	He/she is at work now.

7. See Appendix XII for a summary of measurements as used in Dari (including the 'pao' which is slightly less than one pound; actually, .97 lb.).

7-D The idiomatic use of ar (each, every, all)

ma ar rOz sar e kAr mErum	I go to work every day (= daily).
ar du gElAs yak chIz as	Both glasses are alike (lit., are one [or, the same] thing).
ar chAretAn fardA mErEn?	Are all four of you going tomorrow?
ar dUemA ketAb na dArEm	Neither of us has a book.
ar panjesh kArem as	I need all five of them.

1. ar may be prefixed to a noun to indicate "each, every."

2. The expression ar dU (lit., all two) is common for the idea of "both." In the negative it becomes "neither" instead of "both." Because it is a number, the noun it occurs with is not pluralized. (Cf. § 3-C-1.)

3. When prefixed to numbers ar suggests inclusiveness and may be rendered as "all" + _____ (the number).

4. Attached personal pronouns (of § 6-B) may be suffixed to these compounds as their objects. So, ar chAretAn, ar dUemA and ar panjesh, above.

5. The attached personal pronoun -esh(An) is added to the number when it does not qualify a following noun. When the things referred to are inanimate (even though plural) the -esh form is used and the verb remains singular. The plural -eshAn (with a corresponding plural verb) occurs only when the reference is to people, not things, although the -esh form may also be heard [with a plural significance] even for people.

7-E Compound verbs

fardA yag maktUb neweshta mEkunum	I'll write a letter tomorrow.
da U dOkAn gOgerd yAf(t) mEsha?	Can you get matches in that shop (lit., Will they be available . . .)?
shumA da kujA kAr mEkunEn?	Where do you work?
unA Ale da aolI kAr mEkunan	They are working in the yard now.
I dawA besyAr fAida dAra	This medicine is very beneficial.
teflA Ale khao na mEkunan	The children aren't sleeping now.
U Ale tashnAb mEkuna	He/she is bathing (just) now.

besyAr nafarA Inja tA mEshan	Lots of people are getting off (or, down) here.
sE nafar Inja tA mEsha	Three people are getting off (or, down) here.
kArem Ale khalAs mEsha	I'll be free in a minute (lit., My work is just becoming finished).

1. Dari is replete with compound verbs, generally made up of a noun, an adjective or an adverb plus any of certain other common verbs to convey what in English would be done by a single word. Thus, the English verb "to work" in Dari is made up of the noun kAr (work) + kadan (to do). The most common verbs used in such compounds are kadan (to do) for the transitive idea, and shudan (to become) or bUdan (to be) for the intransitive. Other verbs which commonly combine to form compound verbs will be introduced as needed throughout the course.

2. In compound verbs inflection occurs in the verbal member only which is conjugated to agree with its subject in person and number (except where otherwise restricted). The examples given above with nafar (person) and nafarA (persons) illustrate clearly the principles of agreement mentioned in § 3-C-1 and 3-G-2.

3. Note that the final /t/ in yAft may sometimes not be pronounced.

4. When a compound verb is put in the negative, the negative is placed between the noun, adjective or adverb and the verb; in other words, it comes just before the verbal member of the compound.

5. kAr dAshtan (to need, require) and kAr bUdan (to need, require), introduced in Lessons 4 and 6 respectively, are actually compound verbs.

7-F The object marker -a/-ra (to show definiteness in objects of verbs)

khAnumem pardA e sAlUna tabdIl mEkuna	My wife is going to change the living room curtains.
dukhtarem pyAlA 0 **nAlbakyAra** mEshOya	My daughter is washing the cups and saucers.
(H)abIb ullA kujAra jArJ mEkuna?	Where is Habib Ullah sweeping?
muallem sAeb kelkIna wAz mEkuna	The teacher is opening the window.
nOkar ar du mEza sAfI mEkuna	The servant is dusting (or, will dust) both tables.

Ashpaz Ale nAna tayAr mEkuna	The cook is preparing the food now.
U darwAzara basta mEkuna	He/she is closing the door.
Ale utAq e khawa pAk mEkunI?	Are you going to clean the bedroom now?
karIm ar panjesha kAr dAra	Karim needs all five of them.
bAlapOshetAna mEpOshEn?	Will you (or, are you going to) wear (i.e., put on) your overcoat?
chAya myArum	I'm bringing the tea.

But,

aw e jOsh dAra lAken	He/she has boiling water but not boiled water.
aw e jOsh-dAdagI na dAra	
nasIm-jAn sE pensel myAra	Nasim is bringing three pencils.

1. The sign of a specific verbal object in Dari is -a or -ra suffixed to the object in accordance with the following phonological rules:
   (a) When words end in consonant sounds the suffix -a is added. So, mEz (table)--mEza.
   (b) When words end in -Ai, -ai, -Oi and -Ui the second member of the diphthong (-i) is taken as a -y- before adding the object marker -a. So, chAi (tea)--chAya.
   (c) When words end in -ao the second member of the diphthong (-o) is taken as a -w- before adding the object marker -a. So, utAq e khao (bedroom)--utAq e khawa.
   (d) When words end in vowel sounds the suffix -ra is added. So, kujA (where?)--kujAra.

2. The object marker is used with objects of verbs, not of prepositions, and has the effect of adding definiteness to the object. For example, in § 7-C the words bAlapOsh (overcoat) and kullA (hat) did not require the object marker since they were not specific; they were understood in a general sense of any coat, any hat. But in the example just above "overcoat" is specific and has the object marker to show this.

3. Possessive adjectives added to words automatically make them specific and thus demand the object marker. So, the example above is not just of "any coat"--though this, too, could be expressed--but "your coat," the -etAn making it definite and requiring the object marker.

4. With numbers the object marker may or may not occur, depending on the degree of definiteness involved. So, it occurs with "ar du mEza" because two particular tables (known to the speaker or previously mentioned) are

in view. It also occurs with "ar panjesha" because five particular items (made specific by the -esh) are in mind as the object of this compound verb. However, it is not used with "sE pensel" since the reference is to three (of many possible) pencils which are being brought, rather than three particular pencils.

5. The object marker is always put at the very end of a word, following anything that might be suffixed to the word. So, nalbakyA (saucers) + ra, panjesh (five of them) + a, and bAlapOshetAn (your overcoat) + a.

6. With a series (e.g., pardA e sAlUna [living room curtains], utAq e khawa [bedroom]) or in compounds (e.g., pyAlA 0 nalbakyAra [cups and saucers]) the object marker is added only to the last member of the series or compound.

7. pUshIdan (to wear, put on) indicates the initial action of "putting on" something but not the continuing state of "having on" something. This latter idea would be expressed as

bAlapOsh	da	jAnem	as	I'm wearing an overcoat (lit., The/an overcoat is on my body).

8. -jAn attached to a name (as nasIm-jAn, above) is a suffix of respect or endearment. For comments on Afghan names and titles--three of which ([H]abIb ulla, karIm and nasIm-jAn) are given above--see Appendix VIII.

9. The example given with "boiling" and "boiled" water did not need the object marker--even though they are objects--since "any" rather than some specific water is in view.

7-G The object marker used to make object pronouns

dAktar sAeb	Ale	shumAra	mIbIna		The doctor will see you now.
unA	mAra	da	mOtar	myAran	They will bring us in the car.
shumA	kIra	ejAza	mEtEn?		Who(m) do you give permission to?
ma	Ura	paisa	na	mEtum	I won't give him/her (any) money.
ma	fardA	unAra	mIbInum		I'll see them tomorrow.
mara	gOgerda	mEtEn?			Will you give me the matches?
tUra	kI	myAra?			Who is bringing you?

1. The object marker when used with pronouns (personal or interrogative) turns them into object pronouns (unattached).

2. If there are two objects (as in the examples with ejAza [permission],

paisa [money] and gOgerda [matches]) the object indicator is attached to the indirect object--the pronoun rather than the noun--unless the direct object is also specific (as with gOgerda [matches]), in which case the object indicator occurs with both words. In the nature of the case, object pronouns are always specific and therefore take the object marker.

3. If the object is regarded as indefinite, the object marker would be omitted. For example, mara gOgerd mEtEn? "Will you give me a match?" (i.e., a light) while the example above refers to a particular box of matches.

4. With regard to the verb dIdan (to see) the progressive indicator mE- is influenced by the vowel following the consonant /b/ and turns the sound into mI-. (Cf. § 7-B-5.)

7-H Vocabulary for Lesson Seven

-a, -ra	(the sign of the object)
Ale	now, just now
Amadan	to come [pres., myAya]
ar	each, every, all-____
ar dU	both; (in negative) neither
aw e jOsh	boiling water
aw e jOsh-dAdagI	boiled water
Awurdan	to bring [pres., myAra]
basta kadan*	to close, shut, lock
chIz	thing
dAdan	to give [pres., mEta]
dIdan	to see; to visit [pres., mIbIna]
ejAza	permission
fAida	benefit, value, use
(-)fardA(-)	tomorrow (used alone and in compounds)
(-)jAn	body; (also, a suffix of respect or endearment, attached to names or titles)
jArU kadan	to sweep

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*From this point onward in the vocabulary listings wherever compound verbs occur the accent of the non-verbal member is given--so as to avoid making a separate vocabulary entry to show the accent of that word when found alone--although in combination with an infinitive the compound itself is always accented on the -an syllable of the infinitive.

kadan	to do [pres., mEkuna]
kAr kadan	to work
khalAs	finished, completed
khao kadan	to sleep, go to sleep; to lie down
kharIdan	to buy, purchase [pres., mEkhara]
kIra?	whom?
lAken	but, nevertheless
mara	me
mAra	us
nafar	person, individual; servant
nAlbakI	saucer
neweshta (naweshta) kadan	to write
pAk kadan	to clean, erase
pao	one "pau" (a measure, slightly less than one pound)
pUshIdan	to put on, wear [pres., mEpOsha]
raftan	to go, leave [pres., mEra]
rOz	day
sAfI kadan	to dust, tidy up, clean (by wiping)
sar e kAr	on the job, at work, working
shudan	to become; (occasionally also) to be [pres., mEsha]
shumAra	you (plur.) [object pronoun]
shushtan	to wash [pres., mEshOya]
tA shudan	to get down, alight, get off (as from a bus)
tabdIl kadan	to change, alter
tashnAb kadan	to bathe, take a bath

tayAr kadan	to prepare, make ready
tura	you (sing.) [object pronoun]
unAra	them
Ura	him, her, it (object pronoun)
wAra	them
wAz kadan	to open
yAf(t) shudan	to be found, gotten, obtained

Exercises for Lesson Seven

(to be written as well as practiced orally with the teacher)

Exercise 60 - Make the following subjects and verbs plural. E.g., bachEsh maktab mEra bachAesh maktab mEran

1. (tU) kujA mIrI?
2. (ma) mOtar na mEkharum
3. (U) fardA sar e kAr mEra
4. nOkaretAn kullA mEpOsha?
5. dAktar fardA shumAra mIbIna
6. (ma) kachAlU myArum
7. dukhtaretAn (da) kujA kAr mEkuna?
8. I Otal sAlUn e kalAn na dAra
9. (tU) maktUb neweshta mEkunI?

Exercise 61 - Turn the following into negatives. E.g., ar rOz sar e kAr mErum ar rOz sar e kAr na mErum

1. ar chAresh kArem as
2. teflAesh Ale khao mEkunan
3. dAktar sAeb mara ejAza mEta
4. kAretAn Ale khalAs mEsha
5. utAqA e khawa jArU mEkuna
6. utAq e nAna pAk mEkunEn?
7. aolAdAeta da mOtar myArI?
8. zarfAra da aw e jOsh mEshOya
9. Ale bAlapOsh mEpOshum
10. ar sEsha kAr dArum

Exercise 62 - Change the following subjects from the first person singular to the third person singular (as contained in the verb ending). E.g., fardA ketAba myArum fardA ketAba myAra

1. kelkIna basta mEkunum
2. shumAra ejAza na mEtum
3. Ale brAdaresha mIbInum
4. khAnara jArU mEkunum
5. fardA kAr na mEkunum
6. khao mEkunum
7. yag rAdyO e khUb mEkharum
8. du maktUb neweshta mEkunum
9. Ale mOtara sAfI mEkunum

Exercise 63 - Change the following subjects from the third person singular to the third person plural (as contained in the verb ending).
E.g., ar rOz bAlapOsh mEpOsha ar rOz bAlapOsh mEpOshan

1. mEzA O chaokyAra sAfI mEkuna
2. Ale az sar e kAr myAya?
3. da aolI kAlAra mEshOya
4. Inja tA mEsha?
5. ketAbetAna tabdIl mEkuna
6. Ale tashnAb mEkuna
7. chAi tayAr mEkuna
8. darwAzara wAz mEkuna
9. daftar mEra?

Exercise 64 - Complete each of the following sentences with an adjective (chosen from these: khUb, pAk, safEd, maghbUl, kalAn, khurd, basta, wAz).
E.g., ar du ketAb .... as ar du ketAb khUb as

1. ar sE darwAza .... as
2. ar chAresh .... as
3. ar da gElAs .... as
4. ar panj utAq .... as
5. ar aftesh .... as
6. ar du kelkIn .... as
7. ar shash qalam .... as
8. ar dUesh .... nEs
9. ar sE pyAla .... as
10. ar du anwArI .... as

Exercise 65 - Replace consecutively each of the words given below for the appropriate word in the sentence, kI Ura pAk mEkuna? Make only one change each time. E.g., nOkar nOkar Ura pAk mEkuna

1. sAfI
2. kelkInAra
3. khAnum
4. mEkunan
5. wAz
6. darwAzAra
7. shumA
8. pAk
9. tashnAba

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Exercise 66 - Use chI or kI in the following sentences, as required.

1. shumA .... kAr dArEn?
2. .... jelAlAbAd mEra?
3. dAktar sAeb unAra .... mEta?
4. .... wakht dAra?
5. tU .... stI?
6. maktUb .... neweshta mEkuna?
7. byAdaresh Ale .... mEpOsha?
8. sAlUna .... pAk mEkuna?
9. da maktUb .... neweshta mEkuna?
10. darwAza O kelkIna .... basta mEkuna?
11. unA .... mEkharan?

Exercise 67 - Use chIra or kIra in the following sentences, as required.

1. brAdaresh Ale .... mEpOsha?
2. unA .... mEkharan?
3. shumA .... kAr dArEn?
4. tU .... tayAr mEkunI?
5. mAdaresh .... mEshOya?

LESSON EIGHT

8-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /gh/

besyAr kam khOrdEn (You ate very little)
besyAr gham khOrdEn (You worried a lot)

kurtI dAkIra Awurd (He/she brought the mailman's jacket)
kurtI dAghIra Awurd (He/she brought the stained jacket)

bAk na dArum (I don't worry [or, care])
bAgh na dArum (I don't have an orchard [i.e., large garden])

da unja yak kAr as (There's some job [to do] over there)
da unja yag ghAr as (There's a hole over there)

U chAk shud (It got cracked)
U chAgh shud (He/she got fat)

nEk bugO (Say, 'nEk' [good])
nEgh bugO (Say, 'nEgh' [a projection, protrusion])
nEk mesl e nEgh talafuz na mEsha ('nEk' isn't pronounced like 'nEgh')

2. Illustrating /rg/

I barg zard as (This leaf is yellow)

ar kas marg dAra (Everyone is mortal [i.e., will die])

8-B The prepositions amrAe (with), katI (with), bare (for) and rAjEba (about, concerning)

rafIqem	katIm	kOmak	mEkuna		My friend is helping me.
ma	fardA	amrAet	kOmak	mEkunum	I'll help you tomorrow.
yag	dukhtarAm	katIsh	myAya		A girl is coming with him/her too.
bachA	amrAe	mAdareshAn	myAyan		The boys are coming with their mother.

katI chAi shIr myAra?	Is he/she bringing milk with the tea?
katItAn mErum	I'll go with you.
amrAe shumA mErum	I'll go with you.

1. The words amrAe and katI (= with) are synonymous and are used interchangeably.

2. Prepositions may take pronouns as objects in either of the following ways:
   (a) The attached personal pronouns (§ 6-B) may be suffixed to the preposition in accordance with the phonological rules noted in § 6-C-3. This is the common way observed in colloquial Dari. So, katIm, amrAet, katIsh and katItAn in the examples above.
   (b) The ordinary personal pronouns (§ 3-D) can also follow the preposition, serving as unattached objects. (Cf. § 6-D-1 for a similar phenomenon.) This form, however, is more literary or polite and may even convey an element of emphasis or special stress. So, amrAe shumA mErum, "I'll go with you" (instead of with someone else). (Cf. also § 6-D-2.)

3. Besides its use with amrAe or katI (= with) plus the person being assisted, kOmak kadan (to help) may on occasion be used without a preposition, as, "ma fardA tUra kOmak mEkunum," I'll help you tomorrow.

tU bare dOstet telefUn mEkunI?	Are you telephoning your friend?
U kAr baresh besyAr AsAn as	That work is very easy for him/her.
I kAr bareshAn mushkel as	This work is hard for them.
I nAn bare ma bas as	This is plenty of (i.e., too much) food for me.
U bare shumA myAra	He/she is bringing (it) for you.
shumA bare nAn e chAsht rastUrAn mErEn?	Are you going to a restaurant for lunch?
amrAem bare yak sAt bAzAr mErEn?	Will you go with me to the marketplace for a while (lit., an hour)?
U bare chI myAya?	Why (lit., for what) is he/she coming?

4. The word "friend" as used so commonly and innocuously by English speakers does not have an easy Dari equivalent. dOst is a more formal designation while rafIq indicates a closer, more intimate friend. Until very

recent times neither word would have been used for a person of the opposite sex, though nowadays one may occasionally hear "dOst" so used in the sense of an acquaintance. However, among the less-western-oriented people it may still be offensive to use it in this way as it may imply an "intimacy" which is not intended. When speaking of an acquaintance of the opposite sex it is safer to use some sort of circumlocution, as: khAnum e (wife of...), shawar e (husband of...), khwAr e (sister of...), mAdar e (mother of...), etc.

5. Both the attached personal pronouns (§ 6-B) and ordinary unattached personal pronouns (§ 3-B) can occur with bare (for). The same distinctions as noted in # 2, above, apply in this case.

6. The word rafIq (friend) may also mean "friendly," as, U besyAr rafIq as (or, rafIq Adam as) -- He is very friendly (or, a friendly person).

ma rAjEba I rAdyO Ech na mEfAmum	I don't know anything about this radio.
shawaresh rAjEba mOtar chI mEga?	What does her husband say about the car?
wA rAjEba afghAnestAn neweshta mEkunan	They are writing about Afghanistan.

7. Ordinary personal pronouns (unattached, in object position) are used with rAjEba (about, concerning) instead of the attached personal pronouns. In other words, rAjEba I/U, "about this/that", not rAjEbEsh.

8. The verb guftan (to say), introduced here, is also idiomatically used for "to call," as in the expression (pointing at something):

Ira chI mEgan?	What do they call this?

The subject is put in the third person plural, similar to the indefinite "They say" in English, and is equivalent to asking the name of something in Dari.

8-C General time words (present and future)

shumA yak shao khAnEmA myAEn?	Are you coming to our house some (lit., one) night?
yag afta aft rOz as	A week has (lit., is) seven days.
da I rOzA besyAr gul yAf(t) mEsha	Nowadays lots of flowers are available.

bAbEshAn shao O rOz kAr mEkuna	Their daddy works night and day.
unA sE afta bAd mOtar e nao mEkharan	They are buying a new car after three weeks.
da mA e mArch pAkestAn mErum	I'm going to Pakistan in (the month of) March.
da yak sAl duwAzda mA s	There are twelve months in a year.
ghulAm alI fardA pas myAya	Ghulam Ali is coming back tomorrow.
dOkAnesh Ale wAz as	His/her shop is open now.

1. Notice the two ways of indicating "has" in the sense of "includes," in the examples above: "A week is seven days" and "There are twelve months in a year." The two forms of expression are interchangeable.

2. The word bAba may mean "an old man" (used in deference or respect), but it is also commonly used by children as an intimate way of addressing their father; so, "Daddy."

3. shao O rOz (night and day)--note the word order--means "continually," or "all the time." The connector O (and) may contract with the -o of shao.

8-D The prefix -em (to-, this) with time words

emrOz kArem khalAs na mEsha	My work won't be finished today.
ma emrOz mErum; shumA chetOr?	I'm going today; what about you?
emshao ketAbAra khAna mEbarI?	Are you taking the books home tonight?
emshao rAdyOra meshnawEn?	Are you going to listen to the radio tonight?
unA emsAl englestAn na mEran	They aren't going to England this year.
emsAl maktab na mEra	He/she doesn't go to school this year.
emdafa besyAr kOshesh mEkunum	I am trying (or, will try) very hard this time.

1. shumA chetOr? is a very idiomatic way of saying, "How about you?" or "What about you?" In the sentence above it means, "When are you going?"

2. bOrdan (to take [away]) is used in the sense of carrying from one place to another, not "taking" in the sense of "grabbing." It frequently omits the preposition da (to, in). (Cf. § 7-C-5.)

3. dafa (time, occasion) is used in combination (e.g., with this prefix em-, with numbers [as, sE dafa, "three times"], or with an interrogative construction) rather than alone.

8-E Commands, directions, requests and prohibitions (= imperative forms)

With kadan (to do) + wAz (open) = "to open"

Imperative	sing.	darwAzara	wAz	kO	Open the door.
"	plur.	darwAzara	wAz	kunEn	Open the door.
Negative	sing.	darwAzara	wAz	na kO	Don't open the door.
"	plur.	darwAzara	wAz	na kunEn	Don't open the door.
Polite		lutfan	+ any of the above forms		Please . . .

With raftan (to go, leave)

Imperative	sing.	bAzAr	burO	Go to the marketplace.
"	plur.	bAzAr	burEn	Go to the marketplace.
Negative	sing.	bAzAr	na rO	Don't go to the marketplace.
"	plur.	bAzAr	na rEn	Don't go to the marketplace.
Polite		lutfan	+ any of the above forms	Please . . .

With dAdan (to give)

Imperative	sing.	pensela	bete	Give [me] the pencil.
"	plur.	pensela	betEn	Give [me] the pencil.
Negative	sing.	pensela	na te	Don't give [me] the pencil.
"	plur.	pensela	na tEn	Don't give [me] the pencil.
Polite		lutfan	+ any of the above forms	Please . . .

With bOrdan (to take, carry)

Imperative	sing.	yAra	unja	bubar	Take these (over) there.
"	plur.	yAra	unja	bubarEn	Take these (over) there.
Negative	sing.	yAra	unja	na bar	Don't take these (over) there.
"	plur.	yAra	unja	na barEn	Don't take these (over) there.
Polite	lutfan	+ any of the above			Please . . .

1. Except for kadan (to do), bUdan (to be), shudan (to become) and dAshtan (to have)--which have highly irregular forms--the sign of the imperative is an initial b- sound, usually followed by the vowel sound -e- or -u-. Occasionally a "regular" form bukO (do) may be heard instead of the irregular (but more common) kO. The first (or b-) syllable is accented.

2. Because of variations in formation--although the plural form (with a few exceptions) usually only adds -En to the singular form--from this point on in the course imperative forms will be given in the vocabulary lists and should be learned when the infinitive (or dictionary) form is first introduced. All of these are, of course, included in Appendix XI.

3. Except for the irregular forms--only one of which, kadan (to do) is given above--when making the negative form of the imperative the b-prefix (with its accompanying vowel, -e-, -u-, etc.) is dropped and the negative prefix na is substituted. When the negative occurs the stress or accent falls on the na. In the case of compound verbs, as in wAz kadan (to open) the negative follows the non-verbal member of the compound.

4. Unless there is danger of ambiguity or a need for special emphasis, the subject pronouns tU and shumA are commonly omitted, the imperative endings themselves showing which subject is intended.

5. Politeness is normally conveyed by introducing the command, direction, request or prohibition with the adverb lutfan (please). While the word lutfan ordinarily would be used with the more formal (i.e., plural) imperative forms, it may also occur with the singular, especially if it is desired to "soften" what otherwise might appear harsh or critical. Note the following examples:

lutfan	emrOz	kAreta	khalAs	kO	Please finish your work today.
lutfan	cherAgha	gul	kunEn		Please turn off the light.
lutfan	katIsh	yag	gElAs		Please bring a glass of cold water with it, too.
aw	e	sardAm	byArEn		
lutfan	Ura	bugOEn			Please tell him/her.

lutfan amrAe sAfI pAk mEza sAfI kO	Please dust the table with a clean dustcloth.
lutfan sAfIra bushOi	Please wash the dustcloth.
lutfan I kAlAra amrAe aw e dAgh na shOi	Please don't wash these clothes with (i.e., in) hot water.

6. guftan in the sense of "to say (to), tell" takes the indirect object (with the object marker, of course) of the one(s) being addressed.

7. Note with amrAe sAfI (with a dustcloth) that the object marker is not added to objects of prepositions (but only to those of verbs). (Cf. § 7-F-2.)

8. Objects markers are not added to non-verbal members of compound verbs. So, sAfI kO (dust [it]), not sAfIra kO. However, when such words are used independently of verbs as their specific objects then the object marker is required. So, sAfIra bushOi (wash the dustcloth).

9. Although the usual Dari word order puts the verb last, this order may be changed for the sake of style or emphasis. So,

burO, bAzAr!	Get going to the marketplace!

8-F Useful imperative expressions

bufarmAEn	Please, you first . . .
bubakhshEn	I'm sorry (or, please excuse, pardon) me.
bufarmAEn, da sarwEs besyAr jAi as	Please (or, by all means), there is plenty of room on the bus.
bubakhshEn, emrOz ErOgrAm na dArEm	I'm sorry, we don't have air letters (or, aerogrammes) today.
bubakhshEn, Ale maktUbetAn paidA na mEsha	I'm sorry, your letter can't be located (or, found) just now.
nOsh e jAn kunEn	Please eat (or, have something to eat).

1. Two of these forms are from verbs (farmUdan and bakhshIdan) not otherwise commonly used in speech.

2. bufarmAEn (please, you first . . .) is often said with the hand stretched out (as in gesturing) and may apply to any number of actions that the situation warrants; e.g., sit down, start eating. On the telephone it might mean something like "Go ahead (and speak)." (Cf. § 3-H-4.)

3. The verb farmUdan (to say, speak)--from which bufarmAEn comes--is too formal or polite to use with intimates. In other words, it does not occur with those whom we would address by tU but only with the plural form (shumA) or when being formal.

4. The verb bakhshIdan (to forgive, offer as a favor)--from which bubakhshEn comes--can also be used in turning down requests (e.g., of beggars) in the sense of, "Please forgive me for not doing what you want" (whether giving money or doing any other favor).

5. nOsh e jAn kunEn is a very formal or polite way of inviting people to start eating or to eat more. Cf. the English idiom, "Help yourself."

8-G Summary of verb formations introduced in the first eight lessons

Infinitive		Present tense (3.p.s.)	Imperative singular		Imperative plural	
			Aff.	Neg.	Aff.	Neg.
Amadan	to come	myAya	byA	nayA	byAEn	nayAEn
Awurdan	to bring	myAra	byAr	nayAr	byArEn	nayArEn
bOrdan	to take, carry	mEbara	bubar	nabar	bubarEn	nabarEn
bUdan	to be	as	bAsh	nabAsh	bAshEn	nabAshEn
dAdan	to give	mEta	bete	nate	betEn	natEn
dAshtan	to have	dAra				
dIdan	to see	mIbIna	bIbI	nabI	bIbInEn	nabInEn
fAmIdan	to understand	mEfAma				
guftan	to say	mEga	bugO	nagO	bugOEn	nagOEn
kadan	to do	mEkuna	(bu)kO	nakO	(bu)kunEn	nakunEn
kharIdan	to buy	mEkhara	bekhar	nakhar	bekharEn	nakharEn
pUshIdan	to wear, put on	mEpOsha	bupOsh	napOsh	bupOshEn	napOshEn

Infinitive		Present tense (3.p.s.)	Imperative singular		Imperative plural	
			Aff.	Neg.	Aff.	Neg.
raftan	to go	mEra	bur0	nar0	burEn	narEn
shudan	to become	mEsha	sh0	nash0	shawEn	nashEn
shunIdan	to hear	meshnawa	beshnao	nashnao	beshnawEn	nashnawEn
shushtan	to wash	mEsh0ya	bush0i	nash0i	bush0En	nash0En

1. The examples given for the present tense are in the third person singular (so, he/she/it) while those given for the imperatives are in the second person (you), whether singular or plural.

2. The imperatives of dAshtan (to have) and fAmIdan (to understand) are unlikely to occur in speech since logically they represent actions that cannot be commanded.

8-H The vocative (or form of direct address)

0	bacha,	Inja	byA	0 boy, come here!
0	bAba,	unja	na r0	0 old man, don't go there!

1. When calling another person, the interjection "0" may be prefixed just before his/her name or designation, although it is more common just to use a person's name alone in calling him/her.

2. This form of direct address (with "0") is not too commonly used except for servants or those who are regarded as subservient (even if not one's personal servant)--in other words, menials--and for old people (in a condescending sort of way). The frequent use by Afghans of "0 bacha!" for adults not related to them formally as servants (and often even unknown to them by name) is similar to the informal (and somewhat rude) expression in English, "Hey, you . . . "

8-I Vocabulary for Lesson Eight

afta	week
amrAe	with, along with (synonymous with katI)
AsAn	easy
bAba	old man (as a title of respect or condescension); "Daddy" (used by children for their fathers)

bAd	later, afterwards
bare	for
bare chI?	Why? What for?
bas	enough, sufficient, plenty
bOrdan	to carry, bear, take (from one place to another) [pres., mEbara; impv., bubar]
bubakhshEn	Excuse me; pardon me; I'm sorry
bufarmAEn	Please, you first . . . (in deference)
dafa	time, occasion (in combination rather than alone)
dAgh	(very) hot
dOst	friend (formal, conventional)
em-	to-, this- (a prefix with time words like dafa, rOz, sAl, shao)
ErOgrAm	aerogramme, air letter
fAmIdan	to know, understand [pres., mEfAma]
guftan	to say; to call (something by a name), tell, ask [pres., mEga; impv. bugO]
gul kadan	to put out, turn off, extinguish, erase; to bloom, blossom (of plants)
katI	with, along with (synonymous with amrAe)
khalAs kadan	to finish, complete
kOmak kadan	to help, aid, assist
kOshesh kadan	to try, attempt
lutfan	please, kindly . . . (with the imperative)
mA	month
mushkel	difficult, hard
nAn e chAsht	lunch (lit., noon-meal)
nao	new

nOsh e jAn (kunEn)	(Please) have something to eat; help yourself
O!	O . . . ! (occasionally used in calling people)
paidA shudan	to be found, located, available
pas	back; again; slow (of a clock or watch); afterwards
rafIq	friend (close, personal); friendly
rAjEba	about, concerning, with regard to
rastUrAn	restaurant
sAfI	dustcloth
sAl	year
sard	cold
sarwEs	bus
shao	night; evening (especially, when constructed with the following day [and ezAfI])
shIr	milk
shunIdan	to hear, listen to [pres., meshnawa; impvs., beshnao, beshnawEn]
telefUn kadan	to telephone, call (by telephone)

Exercises for Lesson Eight

(to be written as well as practiced orally with the teacher)

Exercise 68 - Use amrAe or bare to complete these sentences.

1. muallem sAeb emshao ....m kOmak mEkuna
2. Ashpaz .... nAn chAyAm myAra
3. yak pao kachAlU .... emshao bas as
4. Ashpaz .... shumA chAi myAra
5. U ketAb ....shAn mushkel nEs
6. yag dOstesh ....sh myAya

7. ma .... tAn ErOgrAm mEkharum

8. .... chI az qandAr myAya?

9. luftan, fardA ....m telefUn kunEn

10. I kAr ....t AsAn as

11. Ale ....shAn na rEn

12. shumA .... du rOz estAlef mErEn?

Exercise 69 -- Use katI or rAjEba to complete these sentences.

1. .... chAi chI myAra?

2. .... khAnE nao chI mEgan?

3. shumA .... mOtar chI mEfAmEn?

4. .... kI shAr mErEn?

5. .... padar O mAdarem qandAr mErum

6. I chaokyAra .... mEz unja bubar

7. .... I chIz Ech na mEfAma

8. mA O shumA .... rafIqem mErEm

9. lutfan, Ura .... aw e sard bushOEn

10. .... kullAem Ech chIz na gOEn!

11. aolAdAeshAn ....shAn kOmak mEkunan

Exercise 70 - Substitute each of the words or phrases given below for the appropriate word in the sentence, rafIqesh emrOz myAya.
E.g., fardA rafIqesh fardA myAya

1. ar afta
2. emshao
3. ar mA
4. emsAl
5. da I afta
6. panj rOz bAd
7. Ale
8. ar sAl
9. emdafa

Exercise 71 - Substitute the following words for the underscored word in the sentence, emrOz gul-khAnara khalAs mEkunum.

1. sAfI   2. tayAr   3. pAk   4. tabdIl   5. jArU

Exercise 72 - Substitute each of the following compound verbs for the underscored words in the sentence, da I rOzA besyAr kOshesh mEkunan.

1. kOmak mEkuna   3. telefUn mEkunum   5. kAr mEkunI?

2. khao mEkunum   4. neweshta mEkunEn?

Exercise 73 - Use the verbs shown in (   ) in the following sentences to make them commands or prohibitions in the singular form. E.g., maktUba neweshta .... (kadan). maktUba neweshta kO

1. kelkIna basta .... (kadan)

2. Ale baresh telefUn .... (na kadan)

3. emshao .... (Amadan)

4. fardA .... (na Amadan)

5. rAjEba I maktUb Ech chIz .... (na guftan)

6. paisara Ura .... (na dAdan)

7. du sAt bAd pas .... (Amadan)

8. kAlA e rangara amrAe aw e dAgh .... (na shushtan)

9. az Inja cherAgha .... (na bOrdan)

10. chAya Inja .... (na Awurdan)

Exercise 74 - Repeat each of the sentences in Exercise 73 with lutfan added.

Exercise 75 - Use the verbs shown in (   ) in the following sentences to make them commands or prohibitions in the plural form. E.g., khAnara jArU .... (kadan) khAnara jArU kunEn

1. az bAzAr yak qulf e kalAn .... (Awurdan)

2. Ira shAr .... (bOrdan)

3. yag gElAs ao .... (dAdan)

4. gulA e maghbUla .... (dIdan)

5. bare shAgerdA .... (na Awurdan)

6. emrOz kachAlU .... (na kharIdan)

7. az bAzAr gOgerdAm .... (kharIdan)

8. emdafa .... (na raftan)

9. Ale zarfAra .... (shushtan)

10. emshao nAn tayAr .... (na kadan)

Exercise 76 - Repeat each of the sentences in Exercise 75 with lutfan added.

Exercise 77 - Reverse the subject and object in the following sentences. E.g., ma Ura paisa mEtum. U mara paisa mEta

1. shumA Ura chI mEgEn?

2. ma rafIqema fardA mIbInum

3. unA mAra da mOtar mEbaran

4. U barem telefUn mEkuna

5. AghA e karIm tura paisa mEta?

6. bAba unAra emrOz na mIbIna

7. U tura chI mEga?

8. bachA mara gul mEtan

9. shumA unAra da dE mEbarEn?

10. dAktar sAeb emshao mara mIbIna

LESSON NINE

9-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /g/ and /kh/

U gao as (That's a cow)
U khao as (He/she is asleep)

gum nEs (He/she/it is not lost)
khum nEs (It's not a clay storage container)
khum az kAbul gum shuda (They don't use clay storage containers in Kabul anymore)

chI gap shud? (What happened?)
chI khap shud? (What became quiet?)
cherA khap khap gap mEzanEn? (Why are you talking so quietly?)

Ale wakht e guftan nEs (This is not the time to talk)
Ale wakht e khuftan nEs (This is not the time to sleep)

I sang rag dAra (This stone has veins in it)
I sang rakh dAra (This stone has sharp corners)

bIgIra talafuz kunEn (Pronounce 'bIgI' [take it])
bIkhIra talafuz kunEn (Pronounce 'bIkhI' [absolutely])
bIkhI bIgIresh (Take it 'for good')

2. Contrasting /u/ and /U/

bUra bugO (Say 'bUra' [sugar])
bura bugO (Say 'bura' [he/she may go])
shAyad pas e bUra bura (Perhaps he/she might go for sugar)

sur na bUd (It wasn't in tune)
sUr na bUd (It wasn't a 'sUr' [golden-brown sheepskin])

pul na dAsht (There wasn't a bridge)
pUl na dAsht (He/she didn't have [any] money)

3. Illustrating /rgh/

gOsht e murgh besyAr mazadAr as (Chicken meat is very tasty)

9-B fardA (tomorrow) in combination with other time words

fardA-shao rafIqAemA myAyan	Tomorrow night our friends are coming.
pas-fardA Ura myArum	I will bring (or, am bringing) it the day after tomorrow.
Ura pas-fardA myArum	I will bring (or, am bringing) it the day after tomorrow.

9-C Aenda (coming, future) alone and as a suffix (next-)

Aenda etu(r) na mEkunum	I won't do it this way in the future.
sAl e Aenda wA jarmanI mEran	They're going to Germany next year.
aftE Aenda barem telefUn mEkuna	He/she will phone me next week.
mA e Aenda pArsaletAn az IrAn myAya?	Is your parcel coming from Iran next month?

1. Aenda when used alone means "in the future," "after this."
2. As a suffix -Aenda is used in conjunction with ezAfI and general time words like afta (week), mA (month) and sAl (year) in the sense of "next-."
3. The final -r- in etur (as also in utur) is frequently not pronounced. Hence, it is shown in parentheses.

9-D The cardinal numbers from 20 onward

20 ٢٠ bIst	21 ٢١ bIst 0 yak
30 ٣٠ sI	32 ٣٢ sI 0 dU
40 ٤٠ ۴۰ chel	43 ٤٣ ۴۳ chel 0 sE

50 ٥٠ **pInjA (penjA)**	54 ٥٤ ٥۴ pInjA 0 chAr
60 ٦٠ shast	65 ٦٥ shast 0 panj
70 ٧٠ aftAd	76 ٧٦ aftAd 0 shash

80 ٨٠ asht*Ad*	87 ٨٧ ashtAd 0 *aft*
90 ٩٠ na*wad*	98 ٩٨ nawad 0 *asht*
100 ١٠٠ sad	109 ١٠٩ yak sad 0 *n0*

200 ٢٠٠ *du* sad	210 ٢١٠ du sad 0 *da*
1,000 ١٠٠٠ (H)a*zAr*	3,011 ٣٠١١ sE (H)azAr 0 yAz*da*
1,000,000 ١٠٠٠٠٠٠ mel*yUn*	4,000,012 ۴٠٠٠٠١٢ chAr melyUn 0 duwAz*da*

1. The Dari number system from 20 onward is consistent and follows generally the pattern of English, with "0" (and) taking the place of the hyphen in English. Thus, twenty-one becomes twenty *and* one, twenty-two twenty *and* two, etc.

2. A long number, e.g., 22,531, would be read "bIst 0 du (H)azAr 0 panj sad 0 sI 0 yak," the 0 being repeated as often as necessary to join the segments. The 0 may be pronounced as -u- (in other words, interchanged with it), especially when speaking numbers quickly.

3. When the plural marker -A is added to sad (hundred) and (H)a*zAr* (thousand)--i.e., sa*dA*, (H)azA*rA*--it conveys indefinite plurality, *hundreds*, *thousands*.

9-E

The words ba (in, on, to), mesl e (like), -wArI (like) and tA (up to, until)

ba utu(r) kAr delchaspI na dArum	I'm not interested *in* that kind work.
maskE khUb ba mushkel paidA mEsha	Good butter is hard to find (lit., found *with* difficulty).
ba khyAlem I qesm gula khush na mEkuna	I don't think he/she will choose this kind of flower.
Ira ba darI chI mEgan?	What do they call this *in* Dari?
ba dAktar bugOEn	Tell the doctor.
bur0 ba khair	Go *with* [God's] mercy.

1. The preposition ba is used in a great variety of ways and has to be translated according to context. Thus, "in, on, to, by, with," etc., are all possibilities.

2. The final -a of maska (butter) followed by ezAfI (-e-) becomes -E.

3. The ba-khyAlem phrase above is very idiomatic to indicate one's own idea about something. It is literally "in my thought" but means "I think," "My idea is . . . ," etc. The first person singular form of the possessive adjective (-em) generally occurs in this idiom although one may on occasion hear it with other persons.

4. In the idiom "What do they call this in Dari?" (cf. § 8-B-8) the preposition da is interchangeable with ba.

5. With guftan (to say, tell) bare (for) is frequently used instead of ba (to). So, here it is also possible to say,

bare dAktar bugOEn	Tell the doctor.

Likewise, the simple object marker can be used with guftan (as in § 8-E-5, 6) without a preposition. So,

dAktara bugOEn	Tell the doctor.

The construction with the object marker is somewhat less formal than those with the prepositions.

6. ba in ba-khair is actually derived from bA (with)--cf. bAmAn e khudA--a different word from ba (in, on). It is only in pronunciation that they sound alike.

7. ba-khair may be heard in combination with kujA amongst friends or acquaintances, as

kujA ba khair?	Where are you going?

Such a question implies a wish for the well-being and safety of the one being inquired of.

shumA mesl e afghAnA darI gap mEzanEn	You speak Dari like the Afghans.
mEz e nawAm mesl e mEz e kOna pakhch as	The new table is also low like the old one.
mesl e az U kAr kO	Work as he/she does (i.e., like him/her).
I mesl e az U s	This is like that (one).

8. "Afghan" (and not "Afghani") is used of the people of this land.

9. For the names of foreign languages as they are pronounced in Dari see Appendix II.

10. When gap zadan (to speak, talk) is used with the person being addressed, it takes the preposition amrAe (or, katI). So,

amrAe dAktar gap bezanEn	Talk with the doctor.

11. If a noun is used in one member of the comparison it is normal to include it in the other for balance, even though in the English rendering the second occurrence of the noun may be replaced with the word "one."

12. Sometimes az is inserted after mesl e when immediately followed by a vowel sound in isolation. This appears to be added only for ease of pronunciation to make the transition from the -e- of mesl e to the following vowel (e.g., U, I) smoother. Cf. the "n" sound (in English) inserted between two vowel sounds; thus, "an egg," not "a egg."

U wArI kAr kO	Do it like him/her (= as he/she does).
U padaresh wArI s	He/she looks (or, acts; lit., is) like his/her father.
I kAghaz shIr wArI safEd as	This paper is white like milk (i.e., milk-ish [colored]).
(mesl e) gul wArI kAr mEkuna	He/she does very nice work (lit., works like a flower).
I bUt khurd wArI s	This/those shoe(s) is/are a little bit small (= smallish).
U kullA kam wArI kalAn as	That hat is a bit large.

13. **-wArI (sometimes shortened to -wAre) as a suffix (or postposition) may be attached to nouns, pronouns and adjectives to indicate a comparison meaning "like, as" or even "-ish" (in the sense of "somewhat," "sort of").**

14. Sometimes mesl e and wArI are both used even though either one by itself indicates that a comparison is being made.

tA panj baja (da) khAna bAsh	Stay (lit., be) at home until five o'clock.
tA aftE Aenda kAreta khalAs kO	Finish your work by next week.
sarwEs az kAbul tA qandAr mEra	The bus goes from Kabul to Kandahar.

15. The use of da (at) with khAna (home) is optional. In other words, in some contexts khAna by itself may mean "at home." (Cf. § 6-C-5, 6-F.)

16. tA as used in the above sentences is both temporal and local, referring

to both time and place.

17. baja (o'clock) is introduced here, but a more detailed explanation of ways of telling time follows in Lesson 12-H.

9-F dAna and tA (piece, item) used with numbers

mesl e I ketAb chel O chAr dAna kAr dArum	I need 44 books like this one.
lutfan du tA az I bete	Please give (me) two of (= like) these.
bubakhshEn, az U na dArum	I'm sorry, I don't have that kind (lit., of [= like] those).
bare shumA da dAna kAfI s?	Are ten enough for you?
panj tAesh az mA s	Five of them (lit., of it) are ours.
yakIsha Inja bAnEn	Put one of them (lit., of it) here.

1. dAna and tA are used interchangeably for "pieces, items." They are not usually translatable since they refer quantitatively to the number of "items" already mentioned. Moreover, they need not always be used, if the reference is clear.

2. dAna and tA are normally used for inanimate objects, although tA (but not dAna) may occasionally be heard for humans and animals. For example,

chand tA aolAd dArI?	How many children do you have?
sE tAesh dukhtar as	Three of them are girls.

On the last example--lit., three of it--see § 7-D-5.

3. A third word, nafar (person, individual) is generally used for counting persons although, like dAna and tA, it too is optional. So,

da maktabemA chAr nafar muallem as	There are four teachers in our school.

4. The phrase az I/U means literally "from this/that" and occurs idiomatically as we would use the expression "like this/that" (= of this/that sort or type), singling out certain kinds of items. This is to be distinguished from the etu(r)/utu(r) used in this lesson, sometimes rendered "like this/that", but more commonly equivalent to "in this/that way or manner."

5. yak (one) may be used with dAna but when it refers to tA it becomes yakI and the tA is not expressed. This is equivalent to "just one," "only one." (Cf. § 11-C-1.) The word yaktA is usually reserved by Afghans as an epithet for God, as "The One and Only."

9-G The word chand (how many? how much? a few)

chand tAesha Inja mEmAnI?	How many of them will you leave here?
chand (dAna) beshqAb kAr as?	How many plates are needed?
yak chand (dAna) ErOgram betEn	Give (me) a few aerogrammes.
da khAna chand (tA) nOkar dArEn?	How many servants do you have at (your) house?
chand rOz mazAr mEran?	How many days are they going to Mazar for?
chand rOz mazAr mEran	They're going to Mazar for a few days.
chand baja myAya?	What time (lit., at how many o'clocks) is he/she coming?
numrE telefUnetAn chand as?	What is your telephone number?
chel O yag (H)azAr O du sad O sI O asht	41238.
da O panj chand mEsha?	How much are ten and five?
da O panj pAnzda mEsha	10 + 5 = 15.
da panj chand mEsha?	How much is ten times five?
da panj pInjA mEsha	10 x 5 = 50.

1. Because the word chand (sometimes pronounced without the final /d/, as chan) assumes plurality--even though an answer to it may be "one", or even "none"--its accompanying noun is not pluralized. (Cf. § 3-C-1.) So, chand beshqAb (not, beshqAbA), chand ErOgrAm (not, ErOgrAmA), chand nOkar (not, nOkarA) and chand rOz (not, rOzA). It is used with things which can be counted.

2. chand is not only used interrogatively but also to indicate a small, indefinite number, "a few." The context (as here in the example with

Mazar) and a rise in the pitch of the voice--here with stress on chand or Mazar--indicate whether it is a question or an answer.

3. Another idiomatic way of expressing "a few" is with two consecutive numbers used without the connector "O". For example, du sE, sE chAr. Thus,

du sE rOz mazAr mEran	They're going to Mazar for a few days.

4. In the example above with "aerogrammes" the numeral yak (one) in the sense of an indefinite article is prefixed to the chand, making the idea of "a few" quite indefinite. This is the normal idiomatic way of asking for a quantity of things when the exact number is not too important. With some people yak is unconsciously prefixed to numbers (as, yag dA dAna), even though it adds nothing to the meaning. (Cf. such English speech mannerisms as "you know," "would you believe it?" without which the meaning is perfectly clear.)

5. A similar indefiniteness as to number may also be expressed in higher quantities with two consecutive digits, even though these digits are part of a larger number; thus, pInjA shast (50 or 60), sE chAr sad (three or four hundred). As in # 3 above, the connector "O" is omitted for this idiom of "indefiniteness."

6. With the word numra (number) the proper way to ask "what number" is with chand (how much), not with chI (what).

7. In giving telephone numbers it is customary to group the digits in thousands, hundreds and tens. Whereas in English we would say 4-1-2-3-8 in Dari it is read either as chel O yag (H)azAr O du sad O sI O asht (forty-one thousand and two hundred and thirty-eight) or as chel O yag -- du sad O sI O asht (omitting the word [H]azAr).

8. mEsha (becomes) is the Dari idiom for expressing the mathematical formula "equals" or "makes." Note from the examples given that when the two numbers are joined with the connector "O" addition is called for, but that when the two numbers merely follow each other with no connector, then multiplication is required.

9-H

The question word chI (what?) in compounds

chI wakht nAn e shao tayAr mEsha?	When will supper be ready?
chI wakht az bAzAr pas myAyan?	When are they returning from the marketplace?
chI qesm kAghaz kAr dArEn?	What kind of paper do you need?

da aolItAn chI qesm gul dArEn?	What kind of flowers do you have in your yard?
mA mErEm -- unA chetOr?	We're going -- How about them?
shumA chetOr maktab mErEn? -- **da/ba sarwEs**	How do you go to school? By bus.
chetOr astI?	How are you?
bare chI emrOz daftar basta s?	Why is the office closed today?
shumA bare chI deq astEn?	Why are you sad?
U (nafar) chIt(An) mEsha? Echem(A) na mEsha	What relationship is that person to you? He/she isn't related to me (/us) at all.

1. For the expression unA chetOr? see the note in § 8-D-1.

2. The question about the relationship of a person is literally, That (person [or, he/she]) will be your what? In other words, How is he/she related to you? Sometimes bUdan (= as) may be heard instead of shudan (= mEsha), but the latter is much more common. See Appendix III for a chart of relationships as used in Dari.

9-I Common words for direction (left, right, straight ahead, towards)

pOsta-khAna (da) (taraf e) dest e chapetAn as	The post office is on your left.
(taraf e) dest e rAst begardEn	Turn to the right.
lutfan, rU ba rU burEn	Please go straight ahead.

1. dest e chap and dest e rAs(t) literally mean "left hand" and "right hand" respectively, dest (sometimes also dast) being the word for "hand." The final /t/ of rAst may sometimes not be pronounced.

2. The adjective rAst (right) has many meanings. It may mean "straight" as opposed to "crooked," "right" as opposed to "left" and also "right" in the sense of "correct, true." In the sense of "correct" it is commonly used with guftan (to say) to convey one's agreement. So,

rAst mEgEn	That's right (or, You're right; or, I agree with you).

3. taraf e is a preposition meaning "toward, towards, in the direction of," and is given in parentheses to show that it need not always occur.

4. Sometimes da (to, in, at) is used with these direction words although they are commonly found alone as well.

9-J The word bAz (then, again, back)

utAq e nAna sAfI kO -- bAz bAzAr burO	Dust the dining room; then go to the marketplace.
fardA bAz byAEn	Come back tomorrow.
lutfan, bAz bugOEn	Please say it again (i.e., once more).

9-K Vocabulary for Lesson Nine

Aenda	coming, future, in the future; next-
afghAn	a citizen or inhabitant of Afghanistan
aftAd	seventy (70 - ٧٠)
ashtAd	eighty (80 - ٨٠)
az I/U	like this/that (kind or type)
(H)azAr	thousand (1,000 - ١٠٠٠)
ba	in, on, to, by, with
ba-khair	with (God's) mercy (or, care)
ba-khyAl _____	(I/you/we [depending on the subject]) think . . .
baja	o'clock; hour
bAz	again, once more; back; then
chan(d)	how many? how much? a few
chap	left (opposite of "right")
chel	forty (40 - ٤٠ - ۴٠)
chI wakht?	what time; when?

dAna	item, piece (synonymous with tA, and generally untranslatable)
darI	Afghan Persian (an official language of Afghanistan)
delchaspI	interest
deq	sad, unhappy; homesick; sorry
dest (dast)	hand
etu(r)	this way; in this manner
gap zadan	to talk, speak [pres., g. mEzana; impv., g. bezan]
gashtan	to turn [pres., mEgarda; impv., begard]
kAfI	enough, sufficient
khush kadan	to choose, prefer
kOna	old (of things)
mAndan	to put, place, let, leave [pres., mEmAna; impv., bAn]
maska	butter
melyUn	million (1,000,000 - ١٠٠٠٠٠٠)
mesl e	like, similar to
nAn e shao	supper, dinner (lit., the night meal)
nawad	ninety (90 - ٩٠)
numra	number
pakhch (pakhsh)	low
pArsal	parcel, package
pInjA **(penjA)**	fifty (50 - ٥٠)
qesm	kind, sort, type
rAs(t)	true, correct, straight; right (opp. of "left")
rU ba rU	straight ahead
sad	hundred (100 - ١٠٠)

shast	sixty (60 - ٦٠)
sI	thirty (30 - ٣٠)
tA	item, piece (synonymous with dAna and generally untranslatable); until, to, up to; by (temporal)
taraf e	toward, towards, in the direction of
tayAr	ready, prepared
utu(r)	that way; in that manner
-wArI **(-wAre)**	like, as; -ish, somewhat, sort of (a postposition)

Exercises for Lesson Nine

(to be written as well as practiced orally with the teacher)

Exercise 78 - Replace progressively each of the words or phrases below for the appropriate word(s) in the sentence: sarwEs fardA mEra. E.g., aftE Aenda sarwEs aftE Aenda mEra

1. fardA-shao
2. pas-fardA
3. na
4. muallememA
5. myAya
6. mA e Aenda
7. sAl e Aenda
8. da I afta
9. dAktar

Exercise 79 - Substitute each of the following for the underscored words in the sentence: I ketAb bIst 0 chAr safa dAra. E.g., aftAd 0 panj

I ketAb aftAd 0 panj safa dAra

1. pInjA 0 aft
2. nawad 0 sE
3. chel 0 shash
4. sI 0 sE
5. ashtAd 0 asht
6. shast 0 n0
7. yak sad 0 chel 0 chAr
8. sE sad 0 duwAzda
9. panj sad 0 aftAd 0 asht

Exercise 80 - Use ba, mesl e, -wArI or tA in the following sentences. E.g., bur0 .... khair bur0 ba khair

1. .... muallemetAn gap bezanEn
2. .... chAr baja daftar astum
3. .... **ma kOshesh kunEn**

4. ma .... kOshesh kunEn

5. .... I qesm kAr khush nEstum

6. .... I ketAb delchaspI dArI?

7. .... pas-fardA na rEn

8. sagetAn .... sagemA s

9. sagetAn sagemA .... s

10. I kAra .... ma bAnEn!

11. I qesm sAt .... mushkel yAf(t) mEsha

12. U rastUrAn .... az I nEs

13. I dawA .... U **dawA s**

14. .... az I yak qalam kAr dArum

15. I sarwEs .... jelAlAbAd na mEra

16. .... khyAlem az I na dAra

17. .... aftE Aenda kAr na dArum

Exercise 81 - Use dAna in each of the following sentences.

1. mesl e I qalam panj .... kArem as

2. bare muallemetAn duwAzda .... kAfI s?

3. lutfan, asht .... ErOgrAm betEn

4. chand .... gul mEkharEn?

5. nOkaresh da .... chaokI myAra

6. lutfan, shash .... az I qesm betEn

7. du .... Esh az mA s

8. sE .... Esh az unA s

9. pAnzda .... chaokI kAr dAran

10. chAr .... kAfI nEs

Exercise 82 - Repeat each of the sentences in Exercise 81 with tA instead of dAna.

Exercise 83 - Use chand in each of the following sentences and answer briefly in your own words those which are questions.

1. .... baja kAretAn khalAs mEsha?
2. brAdaretAn .... aolAd dAra?
3. yak .... dAna pensel mEkharum
4. .... tAesha mara mEtEn?
5. I ketAb .... safa dAra?
6. dU 0 aft .... mEsha?
7. dU aft .... mEsha?
8. numrE telefUnetAn .... as?
9. bare .... rOz paghmAn mEra?
10. mAm .... rOz paghmAn mErum

Exercise 84 - Complete the following sentences with the appropriate present tense forms of the verbs given for each in ( ). E.g., ba khyAlem U Ale khAna .... (na bUdan) ba khyAlem U Ale khAna nEs

1. ba khyAlem dAktar sAeb du sAt bAd .... (Amadan)
2. ba khyAlem daftar tA panj baja wAz .... (bUdan)
3. ba khyAlem I qesm kAghaz unja paidA .... (na shudan)
4. ba khyAlem nOkar emrOz kAr e aolIra khalAs .... (kadan)

Exercise 85 - Give the questions--using chI wakht, chI qesm or chetOr--for which the following statements are the answers. E.g., khUb astum, tashakur chetOr astEn?

1. ma ba mOtar shafA-khAna mErum
2. asht baja maktab mEran
3. unA yak khAnE besyAr kalAn dAran
4. da I rOzA ar qesm gul paidA mEsha

5. aft baja nAn e shao tayAr mEsha

6. kAghaz e safEd mEkharum

7. dAktar emshao myAya

8. I bad nEs

Exercise 86 - Replace successively each of the words or phrases below for the appropriate words in the sentence: taraf e dest e chap begardEn.
E.g., na ..... taraf e dest e chap na gardEn

1. dest e rAs(t)
2. begardEn
3. burEn
4. dest e chap
5. rU ba rU
6. na

Exercise 87 - Complete the following with az I or az U.

1. .... na dArum
2. .... paidA na mEsha
3. .... byAr
4. .... da bAzAr as?
5. .... mEkharEn?

Exercise 88 - Use mesl e, -wArI, az I/U, etur or utur as required in order to complete the following sentences.

1. .... qesm yAf(t) na mEsha
2. .... kAr na kunEn
3. .... kAr k0
4. d0stem muallem .... gap mEzana
5. .... muallem gap mEzana
6. .... bug0En
7. .... chand dAna kAr dArEn?
8. .... mEz 0 chaokyAra sAfI k0
9. Adam e khUb .... na mEkuna
10. U bug0En

LESSON TEN

10-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /q/ and /kh/

cheqa? (How much?)
chekha! (Go away; or, get out [--said to a dog])

U qAr as (He/she is angry)
U khAr as (It's a thorn [or, bramble])

U qap shud (It was caught)
U khap shud (He/she became quiet)

Ura shaq kO (Slice it)
Ura shakh kO (Tighten it)

darakht laq shuda (The tree became shaky [or, loose])
darakht lakh shuda (The tree became bare)

Ura luq mEgan (They call it 'luq' [a throbbing headache])
Ura lukh mEgan (They call it 'lukh' [reed-powder])

ba khyAlem qao as (I think it's 'qao' [whole-lamb kabob])
ba khyAlem khao as (I think he/she is asleep)

2. Contrasting /e/ and /u/

eqa bas as (This much is enough)
uqa bas as (That much is enough)

etu(r) na kunEn (Don't do it this way)
utu(r) na kunEn (Don't do it that way)

3. Illustrating /khs/

byAdarem khAnE shakhsI dAra (My brother has [= owns] his own house)

U shakhs rakhsa khush dAra (That person likes dancing)

10-B mEbAsha as a special present tense form of bUdan (to be)

tA chand baja khAna mEbAshEn?	How long will you be at home?
ma ar rOz Inja na mEbAshum	I'm not here every day.
emrOz da daftar mEbAsha?	Will he/she be at the office today?
chand sAl da afghAnestAn mEbAshEn?	How long (i.e., for how many years) will you be in Afghanistan?

1. In addition to the usual present tense form astum (I am), etc., the verb bUdan (to be) has a special form, mEbAshum, etc., accented of course on the mE- syllable.

2. Because of the progressive prefix mE-, this form of the verb serves as both a kind of "habitual" tense and also as a future (since what is right now and continues to be automatically implies something future).

3. In all of the examples given above the simple present tense could also have been used; but the occurrence of this special form with mE- emphasizes the continuation of the state rather than the mere momentary mention of it.

10-C Frequency words

estAlef amEsha awA e tAza dAra	Istalif always has fresh air (or, climate).
U amEsha khush as	He/she is always happy.
Adam e kArIgar umUman kAra zUt khalAs mEkuna	A hard-working (i.e., industrious) person usually finishes (his) work quickly.
umUman chand baja daftar mIrI?	What time do you usually go to the office?
ma umUman nAn e dabal mEkharum	I usually buy western-style (i.e., "double," loaf-type) bread.
shumA yagAn dafa peshaor mErEn?	Do you go to Peshawar sometimes (or, once in a while)?
yagAn wakht az U maghAza saodA mEkharum	Sometimes (or, now and then) I shop (lit., buy supplies) at that store.
shumAra besyAr kam mIbInEm	We seldom see you.

U besyAr kam Inja myAya	He/she seldom comes here.
tU Ech wakht kullA na mEpOshI?	Don't you ever (= do you never) wear a hat?
I qesm qAlIn Ech wakht arzAn na mEbAsha	This kind of rug (or, carpet) is never cheap.

1. Frequency words like the above and others introduced previously with ar (every)--such as ar rOz (daily, every day)--usually come in the sentence right after the subject (which should be mentioned unless it is included unambiguously in the verb.

2. awA (lit., air) is also used in the sense of climate or "weather."

10-D Specific time words

ma ar rOz shash bajE sOb az khao mEkhEzum	I get up every day at six o'clock in the morning.
shumA chI wakht chAi-sOb(a) mEkhurEn?	What time do you eat breakfast (lit., tea of the morning)?
tA chAsht pas myAyum	I'll be (lit., come) back by noon.
Ale tOp as	It's now noon.
teflA ar rOz pIshIn khao mEkunan	The children sleep every day in the early afternoon.
fardA pIshIn byA	Come tomorrow in the early afternoon.
khAnumesh ar dIgar bAzAr mEra	His wife goes to the marketplace every day in the late afternoon
emrOz dIgar khAnEtAn myAyum	I'm coming to your house in the late afternoon today.

1. In the first example above the word baja (o'clock) is inflected to -E- because of the following ezAfI (-e-), connecting it with sOb. It is literally "six o'clock of the morning."

2. While the noon and night meals are constructed with nAn + the appropriate time words (chAsht [rather than tOp] or shao), breakfast, being a "lighter" meal, is called "morning tea."

3. It should be noted that the verb khOrdan actually means "to consume by mouth" and is used for "eating," "drinking" and "taking" (e.g., dawA [medicine]), depending on the accompanying object.

4. The word tOp (ball, cannon) may refer either to a ball (such as a child plays with) or to the famous cannon in Kabul which is fired every day at exactly noon. Thus, the word tOp (cannon) has come to mean 12:00 o'clock noon in local Kabul usage.

5. chAsht is the usual word for "noon" and it, rather than tOp, is used in compounds (e.g., nAn e chAsht [lunch]).

6. Normally pIshIn and dIgar are used with words indicating the day of the afternoon being mentioned.

7. While emrOz sOb (today-morning) is common one may occasionally hear emsOb (this morning) and even less commonly emchAsht (this noon) and empIshIn (this afternoon).

10-E The simple past tense

With bUdan (to be)

	stem		subj.	Singular	
1	bUd	+	um	= budum	I was
2			I	= budI	you were
3			_	= bUd	he/she/it was

				Plural	
1	bUd	+	Em	= budEm	we were
2			En	= budEn	you were
3			an	= budan	they were

With kadan (to do, make ___)

	stem		subj.	Singular	
1	kad	+	um	= kadum	I did
2			I	= kadI	you did
3			__	= kad	he/she/it did

Plural					
1	kad	+	Em	= kadEm	we did
2			En	= kadEn	you did
3			an	= kadan	they did

1. The simple past tense of verbs is formed regularly in the following way: when the -an ending is taken off of the infinitive of any verb the form remaining is the third person singular (= he/she/it) of the simple past tense. To this the personal endings are added to indicate the subject (cf. § 3-F), excepting that in this tense the third person singular personal ending is omitted (cf. § 3-F-2).

2. Although the infinitive is accented on the final syllable, the accent moves forward one syllable in the past tense.

3. While the third person singular form of the simple past tense of bUdan is pronounced with a long vowel /U/ the remaining forms have the vowel shortened because of the following syllable; thus, /u/.

4. The same rules about the agreement of the subject and the inclusion or omission of it are observed for the past tense as for the present tense of verbs. (Cf. 3-G-1, 6.)

5. If the negative na occurs it is simply prefixed to the appropriate form of the verb and the accent is put on the na.

10-F Statements, questions and negatives with the simple past tense

nAn e U rastUrAn kam-wArI qImat bUd	The food at that restaurant was a bit expensive.
mara yak sAt e qImatI dAd	He/she gave me a valuable **watch.**
I besyAr qImatI s lAken ma arzAn kharIdum	It's very valuable but I bought it cheap.
khush AmadEn!	Welcome!
khush shudum ke shumAra dIdum	I'm glad to see you.
yagAn shao ke wakht dAshtEn khAnEmA byAEn	Some evening when you have time come to our house.
fAmIdI? -- bale, fAmIdum	Do you understand? Yes, I understand.

zarfAra az sar e mEz pas kadEn?	Did you clear (lit., move back, remove the dishes from) the table?
ba khyAlem (ke) khao bUd	I think (that) he/she was asleep.
kAlA cherk na bUd	The clothes weren't dirty.
emrOz Ech nAmad	He/she didn't come today at all (or, No one came today).
mA tA panj baja khAna na raftEm	We didn't go home until five o'clock.
chAinak besyAr qImat na bUd	The teapot wasn't too expensive.

1. kam-wArI is literally "like a little"; so, a little bit, somewhat, sort of.

2. The word qImat may be both an adjective as here (expensive) and a noun (cost, price [as in Lesson 11]). qImatI, also used here, means "valuable" and may be distinguished from qImat (the adjective) as "worth" or "value" is distinguished from actual "cost" or "price."

3. khush AmadEn! in the second person plural past tense is the idiomatic expression for "Welcome!" It means literally, "You came well (or, happy)," and is used not only to welcome a person upon his arrival but also (sometimes) as he is leaving to assure him of a renewed welcome whenever he can come back.

4. The sentence "khush shudum ke shumAra dIdum" is the standard form of greeting or response on the occasion of meeting someone. Note that the simple past tense is used; so, literally, "I became happy that I saw you," but rendered idiomatically in English as "I'm glad to see you."

5. ke (that) is one of the most common conjunctions occuring in Dari. Although frequently meaning "that"--and sometimes not even requiring to be translated--it may also mean "so that, when, because, since."

6. Note that Dari frequently uses the past tense when in English we would use the present. So, we have literally "I was glad that I saw . . . ", "Some evening when you had time . . . ", "Did you understand?" and "Yes, I understood."

7. Since yagAn (some) suggests that which happens occasionally (i.e., more than just once), the sentence here means "Come to our house now and then in the evenings when you have time.

8. Whereas in English we would use the present tense to inquire how well someone understands our meaning, in Dari the simple past tense is used.

Hence, not mEfAmI? (Do you understand?) but fAmIdI/fAmIdEn? (Did you understand?). The reply, "I understand," is also put in the past tense, as "I understood" (fAmIdum). Incidentally, this expression is very commonly used in conversation in the sense of "Do you follow me?" or "Are you getting my point?" Often as not, however, it is no more relevant than the repetitious (and almost unconscious) "You know" of some people's English speech.

9. The word cherk (dirty, soiled) suggests a gradual accumulation of dirt and is used especially for clothes. The general idea of "dirty" (unclean) is expressed in so many different ways that other appropriate words have to be learned in context.

10. When the negative na is combined with verbs like Amadan (to come) or Awurdan (to bring) the final vowel -a is influenced and lengthened by the initial long vowel of these verbs which in effect drops it out in favor of the long vowel. Thus, na + Amad = nAmad, na + Awurd = nAwurd.

10-G

The suffix -dAr, meaning possessor ("haver") of something

U Adam besyAr pUldAr as	That man is very rich.
bubakhshEn, na dOkAndAr nEstum	Excuse me, I'm not the shopkeeper!
nAn e shumA amEsha mazadAr as	Your food is always tasty.

1. The -dAr suffix (from dAshtan, to have) indicates the possessor or haver of something specified in the word to which it is affixed.

2. The meanings of the words introduced here are literally: "haver of money" = rich, "haver of a shop" = shopkeeper, and "haver of taste" = tasty, delicious.

3. dOkAndAr may also be heard pronounced as dukAndAr.

10-H

Past time prefixes dI-, parI- and pAr (to show "last," "yester-")

dIrOz darsemA AsAn bUd	Yesterday our lesson was easy.
dIshao dafatan marIz shud	Last night he/she got suddenly ill.
parI-rOz jOr na budum	I didn't feel well the day before yesterday.
pAr-sAl yag dafAm jelAlAbAd na raftEm	Last year we didn't go to Jalalabad even once.

tA pAr-sAl da Inja maktab na dAshtEm	We didn't have a(ny) school here until last year.

1. The above prefixes, though common, are limited in their use to the time words indicated. In other words, we cannot prefix dI- to other words such as week, month or year. sAl (year) has its own special prefix (pAr) plus (along with afta [week] and mA [month]) the additional special form for "last" mentioned in § 10-I, below.

2. The compounds with these prefixes may be treated as units and function as nouns after prepositions, as in the last example with tA (until).

10-I The past-time words guzashta (past, last-) and pEsh (ago)

aftE guzashta marIz budum lAken Ale jOr astum	Last week I was sick but now I am fine (lit., well).
mA e guzashta shAgerdA kam budan	There were less (i.e., few[er]) students last month.
sAl e guzashta gulA besyAr bUd	Last year there were lots of flowers.
chand afta pEsh IrAn raftan	They went to Iran a few weeks ago.
chand rOz pEsh kerA e khAnara baresh dAdum	I paid (lit., gave) him/her the house-rent a few days ago.

1. sAl e guzashta and pAr-sAl may be used interchangeably for "last year."

2. pEsh in the sense of "ago" may be used with any numbered time words; for example, yak sAl pEsh (a year ago), sE mA pEsh (three months ago).

3. Foreigners who do not wish to answer a commonly-put question about how much rent they pay can usually avoid it by mentioning that they do not personally pay it but that it is paid by their office or "project." So,

bubakhshEn, kerAesha ma na mEtum - daftaremA mEta	Excuse me, I don't pay the (or, its) rent; our office pays (it).

10-J ke as a relative pronoun, meaning "who, whom, which, that"

U Adam ke Amad kI bUd?	Who was the man who came?

U pArsala ke AwurdEn az kI bUd?	Whose parcel did you bring? (Lit., That parcel which you brought, whose was it?)
qAlInAra ke dIdum besyAr qImat bUd	The rugs (or, carpets) that I saw were very expensive.
U nafar ke marIz shud rafIqetAn as?	Is the one who got sick a friend of yours?

1. Besides being a conjunction, ke (that) is also commonly used as a relative pronoun introducing subordinate clauses.

2. Although used here mainly to illustrate past tenses it may, of course, be found with any appropriate tense or mood, as required.

10-K Vocabulary for Lesson Ten

amEsha	always
arzAn	cheap, inexpensive
awA	air, climate, weather
besyAr kam	seldom, rarely
chAi-sOb	breakfast
chAsht	noon, midday
cherk	dirty (esp., of clothes), soiled
dabal	thick
dafatan	suddenly
dars	lesson
dI-	yester-, last- (a prefix, combined with rOz [day] and shao [night])
dIgar	late afternoon
dOkAndAr (dukAndAr)	shopkeeper
Ech wakht	never, not ever

guzashta	past, last- (a suffix with time words; also, third person singular of guzashtan, in the sense of "after," used in telling time [cf. § 12-H])
jOr	well, healthy, fixed, repaired
kam	less, little, a few (repeated = "a little bit")
kArIgar	hard-working, industrious
ke	(conj.) that, when, so that, because, since; (rel. pron.) who, whom, which, that
kerA	rent
khao	sleep; (with bUdan, shudan) asleep
khEstan	to arise, get up [pres., mEkhEza; impvs., bekhe, bekhEzEn
khOrdan	to consume, partake of (by mouth); so, to eat, drink, take (with object expressed) [pres., mEkhura; impvs., bukhO, bukhurEn]
khush	happy, pleasant
khush AmadEn!	Welcome!
maghAza	(department) store (larger than a dOkAn, shop)
marIz	(adj.) sick, ill; (noun) patient
mazadAr	tasty, delicious
pAr-sAl	last year
parI-rOz	the day before yesterday
pas kadan	to clear, take away, move back, remove
pEsh	ago; ahead, "fast" (of a clock or watch)
pIshIn	early afternoon
pUl	money; 1/100 of an Afghani
pUldAr	rich
qAlIn	rug, carpet
qImat	(adj.) expensive, costly; (noun) price, cost

qImatI	valuable; rising price(s), inflation
saodA	goods, supplies, shopping supplies, groceries
sOb	morning
tAza	fresh
tOp	ball; cannon; "noon" (in Kabul City)
umUman	usually, ordinarily
yagAn	some (an indefinite or unspecified number, quantity or degree)
zUt (zUd)	soon; fast, quickly (repeated = very fast)

Exercises for Lesson Ten

(to be written as well as practiced orally with the teacher)

Exercise 89 - Change each of the following verbs (now in the simple present tense of bUdan to the special (= habitual, futuristic) tense of bUdan. E.g., tU ar rOz Inja stI? tU ar rOz Inja mEbAshI?

1. dAktar sAeb fardA da shafA-khAna s
2. dOkAndAr yagAn wakht da dOkAn nEs
3. tA chand rOz da mazAr astEn?
4. AghA e rafIqI ar rOz Inja s
5. da I afta da daftar nEstum
6. tA chand baja Inja stEn?

Exercise 90 - Change the verbs in each sentence to the simple past tense. E.g., U paisa dAra U paisa dAsht

1. Ashpaz az ser e mEz zarfAra pas mEkuna?
2. Adam e kArIgar besyAr kOshesh mEkuna
3. baresh yak qAlIn e qImatI mEta
4. az U maghAza saodA mEkharum
5. tU chI wakht paghmAn mIrI?
6. I dOkAn nAn e mazadAr dAra
7. asht baja az khao mEkhEzan
8. saodA e U dOkAn arzAn as
9. dars e emrOz mushkel as
10. bAba jOr nEs

Exercise 91 - Give the questions with kI, chI or chand baja (as required) for which the following statements are the answers. E.g., chAi khOrd. chI khOrd?

1. brAdarem amrAem kOmak kad
2. khAnumesh marIz bUd
3. mara hEch na guft
4. rafIqem dafatan jelAlAbAd raft
5. AshpazeshAn baremA chAi Awurd
6. barem yak pyAla qAwa Awurd
7. nOkar dIrOz panj bajE shao kAra khalAs kad
8. shawaresh shash bajE shao az sar e kAr Amad

Exercise 92 - Change each of the following sentences to the simple past tense, substituting for both time words and verbs. E.g.,
dukhtarem emrOz marIz as dukhtarem dIrOz marIz bUd

1. emsAl mOtar na mEkharEm
2. dOkAndAr da I afta maska na dAra
3. aolAdAemA da I mA maktab na mEran
4. dOstemA emshao bare nAn myAya
5. shumA emrOz wakht na dArEn?
6. nOkar Ale gulAra ba khAnE khAnum e mestar jAnsan mEbara
7. chAr rOz bAd kerA e khAnara mEtEm
8. emrOz kAlAra mEshOyum
9. sAl e Aenda landan mErum
10. aftE Aenda aolAdAemA az amrIkA myAyan

Exercise 93 - Turn the following affirmatives (whether statements or questions) into negatives. E.g., nAn e chAsht duwAzda baja tayAr shud
nAn e chAsht duwAzda baja tayAr na shud

1. bachEsh aft baja maktab raft
2. qAlIn besyAr qImat bUd
3. (tU) Ura paisa dAdI?
4. U Adam besyAr pUldAr bUd
5. emrOz dars dAshtEn?
6. emrOz sOb shash baja az khao khEstum
7. shumA az unja saodA kharIdEn?
8. mA dIshao besyAr nAn khOrdEm
9. shAgerdAem dIrOz da maktab budan
10. amshIra marIzAra da baja dId

Exercise 94 - Replace progressively (making only one change at a time) each of

the words or phrases below for the appropriate words in the sentence, dIrOz dukhtarem marIz bUd. E.g., khush
dIrOz dukhtarem khush bUd

1. parI-rOz
2. deq
3. aftE guzashta
4. marIz
5. jOr
6. dIshao
7. da kAbul
8. pAr-sAl
9. na

Exercise 95 - Change the subject of the following sentences from the first person singular to the third person singular, making the verbs agree accordingly. E.g., yag rAdyO e arzAn kharIdum
yag rAdyO e arzAn kharId

1. nAn e dabal Awurdum
2. kAlA e cherka shushtum
3. panj bajE sOb az khao khEstum
4. emrOz sOb chAi na khOrdum
5. da amrIkA a(H)mada dIdum
6. emrOz bachAra maktab bOrdum
7. aftE guzashta yak sAt e nao kharIdum
8. dIshao khAnE AghA e rafIqI raftum
9. emrOz dIgar katIshAn kOmak kadum
10. dIshao yAzda baja khao kadum

Exercise 96 - Change the subject of the following sentences from the third person singular to the third person plural, making the verbs agree accordingly. E.g., pAr-sAl mazAr raft pAr-sAl mazAr raftan

1. emrOz-chAsht nAn na khOrd
2. kelIra da anwArI na mAnd
3. khAnE kOnara khush na kad
4. chI guft?
5. zUt jOr shud
6. mA e guzashta maktUba neweshta kad
7. marIza parI-rOz shafA-khAna Awurd
8. dars e dIrOza ba mushkel fAmId
9. bUtA e arzAn na dAsht
10. panj sAl pEsh pUldAr na bUd

LESSON ELEVEN

11-A **Pronunciation drill (to be done only with the teacher)**

1. Contrasting /g/ and /gh/

gao zad (The cow butted)
ghao zad (It barked)

2. Contrasting /q/ and /gh/

U qAr as (He/she is angry)
U ghAr as (That is a hole)

aftE Aenda qaos myAya ('Qaos' [the ninth month] starts next week)
aftE Aenda ghaos myAya ('Ghaos' [a person's name] comes next week)

bAqI bAghI nEs ('Baqi' [a person's name] is not rebellious)

3. Contrasting /a/ and /A/

tar na bUd (It wasn't damp)
tAr na bUd (There wasn't any thread)

khara dId (He/she saw the donkey)
khAra dId (He/she saw the thorn)

U zar dAra (He/she has money [i.e., is rich])
U zAr dAra (It is poisonous)

kar Amad (The deaf person came)
kAr Amad (It was useful)

shar chI mAnA dAra? (What does 'shar' mean? [evil])
shAr chI mAnA dAra? (What does 'shAr' mean? [city])
shar O shOr da shAr zyAt as (There is too much trouble and noise in the city)

sham da shAm rOshan mEsha (The candle is lit in the evening)

U kham as (He/she/it is bent over)
U khAm as (It's not ripe)

kAmem kam kam dard mEkuna (The roof of my mouth hurts a little bit)

I utAq nam na dAra (This room isn't damp)
I utAq nAm na dAra (This room doesn't have a name)

Ale bad nEs (Now it's not bad)
Ale bAd nEs (Now there's no wind)

mAnA e darI chI s? (What does 'darI' mean? [the Afghan Persian language])
mAnA e dArI chI s? (What does 'dArI' mean? [you have])

11-B

Cost or price

Inquiring

qImat e I chaparkat chand as?	How much is this bed?
qImat e I bAisekel chand afghAnI mEsha?	How many Afghanis will (the price of) this bicycle be?
I chand mEsha?	How much will this be?
(qImat e) Akheresh chand mEsha?	What would its final price be?
U chand as?	How much is that?
da I rOzA qImat e dAlar chand as?	How much [in Afghanis] is a dollar worth nowadays?
I bUt chand qImat dAra?	How much is this (pair of) shoe(s)?

1. The word qImat, learned previously as an adjective meaning "expensive," is also used as a noun in the sense of "cost" or "price." As such, it is constructed with chand (how many?) when inquiring about cost, since it is assumed that the price (in Afghanis) is countable. (Cf. § 9-G-1.)

2. chand (how many? how much?) by itself can also be used to ask about price.

3. The questions above with mEsha (become, be) are used more in bargaining than in simply asking a price. mEsha implies that something has already been referred to or a price already quoted.

4. Akher (final, last) is frequently used (with the suffix as here) to mean the lowest price at which the shopkeeper will sell. However, "fixed prices" are becoming more and more common in Kabul and one must not ex-

pect to be able to bargain and obtain a "final price" on *everything* he wants.

5. In summary, the four usual ways of asking the cost of something are:
   (a) I chand as?
   (b) chand afghAnI s?
   (c) qImatesh chand as?
   (d) chand qImat dAra?

Answering

qImat e U cherAgh yak sad O pInjA afghAnI s	The price of that lamp is one hundred and fifty (150) Afghanis.
shast O panj afghAnI	Sixty-five Afghanis.

6. A short reply to indicate the cost of something is commonly no more than the number alone with the word afghAnI (which is not pluralized [cf. § 3-C-1]).

7. The word afghAnI is the usual term applied by Afghans to the unit of currency in Afghanistan. Traces of the past, however, show up in some people (e.g., shopkeepers) who use rup(ey)a (rupee) interchangeably with afghAnI. So, here it might also be heard as shast O panj rup(ey)a.

8. The Afghani is divided into one hundred parts, each being called a pUl (which word also occurs in the general sense of "money" [cf. § 10-G-2]). Coins are issued in quarter (25 pUl), half (50 pUl), one, two and five Afghani denominations. Under the old system of reckoning, sometimes still heard in the marketplace, the quarter Afghani (or 25 pUl) coin was called a shAnzda-pUlI (i.e., "16 puls") and the half Afghani (or 50 pUl) coin a yak-qerAn (i.e., "a qerAn" [cf. the English word "crown"]). In fact, one-and-a-half Afghanis is still usually referred to as sE qerAn (i.e., "three qerAn"s). The word pUl in the general sense of money might be heard in some such statement as

ma Ech pUl na dArum	I don't have any money (at all).

9. The word afghAnI (as a noun) refers to the unit of currency. Otherwise, it is treated as an adjective in construction with ezAfI, as nAn e afghAnI, "Afghan food."

10. Occasionally it is also heard as a synonym for the Pashto language in contrast to Dari; in other words, afghAnI, "the language of the Afghans."

11. An alternate pronunciation heard for afghAnI is aoghAnI.

12. As noted previously (in § 9-E-8) afghAnI should not be used as an adjective to describe the *people* of the land; *they* are Afghans rather than Afghanis.

11-C The -I suffix to specify currency units

yag dUI bete	Give me a two-Afghani coin.
shumA (yag) daI dArEn?	Do you have a ten-Afghani note (or, bill)?
ma Ech bIstI na dArum	I don't have a single twenty-Afghani note.
U du (tA) pan(j)sadI dAra	He/she has two five-hundred-Afghani notes.

1. By adding the suffix -I to standard units of money (coins or paper) one can convey that particular denomination in the same way that we would use the number alone to refer to a unit of currency in English; as, "I **have one five and two tens." This suffix can be added to two, five, ten, twenty, fifty, one hundred, five hundred and one thousand Afghani units of currency, but not to one (yak). So, dUI, panjI, daI, bIstI, pInjAI (penjAI), sadI, pan(j)sadI and (H)azArI.**

2. As previously noted, sometimes the yak/yag (one, a) is omitted, the context alone being sufficient to convey the idea of "one."

3. The object marker is not used with the example with pan(j)sadI--not because of the number but--because specific five hundred Afghani notes are not in view but any two such notes. (Cf. § 7-F-4.)

11-D Making change

pUl e syA dArI?	Do you have small change?
bubakhshEn, tanA yak pan(j)sadI dArum -- maida na dArum	I'm sorry, I only have a five-hundred Afghani note -- I don't have change.
lutfan, Ira maida kunEn	Please change this.
I pInjAIra pUl e syA betEn	Give me change for this fifty-Afghani note.

1. The adjective syA (black)--presumably from the original "black"- [i.e., copper-] colored coins in circulation--is used in combination with pUl (money) to indicate small change. Today it is used for paper money as well as for coins.

2. The word maida, which literally means "broken" and is applied to small pieces of things, is also used as the normal word for change in paper (i.e., larger) money. Cf. the English, "Can you break (i.e., change) a ten-dollar bill?"

3. tanA (only, just) is frequently used in Dari to show some kind of limitation, as here and in the example:

U tanA shumAra kAr dAra	He/she only needs you (i.e., not someone else, too).

11-E Quantity and size

(yag) du pao zardak O yak pao pyAz bete	Give (me) two 'pao' of carrots and one 'pao' of onions.
yak sEr bUra kAr dArum	I need a 'seer' of sugar.
(yag) bIst O panj dAna tukhum kAr dArEm	We need twenty-five eggs.
lutfan, panj kIlO berenj betEn	Please give (me) five kilo(gram)s of rice.
mesl e az I sE meter tekka mIgIrum	I'll take three meters of cloth like this.

1. A pao, weighing slightly less than one pound (actually, .97 lb.), is 1/16 of a sEr (in the Kabul area).

2. A sEr, being 16 pao or slightly less than 16 pounds (actually, 15.6 lbs.), is a Kabul measure which is not to be confused with the sEr in India and Pakistan (which is only 1/8 as large). It furthermore needs to be distinguished from the sEr in Mazar e Sharif which is twice as large as the Kabul sEr and from the sEr in Kandahar and Herat which is only 1/64 as large as the Kabul sEr (and, in other words, is equal to 1/4 of a pao in Kabul). To summarize, 1/4 of a pao in Kabul is equal to a sEr in Kandahar and Herat while a sEr in Kabul is equal to 64 sEr in Kandahar and Herat and only half a sEr in Mazar e Sharif!! It is thus obvious that the measures used in Afghanistan have to be learned separately for each area. A table of "Measurements", particularly as used in the Kabul area (although in some cases applicable to the whole country) may be found in Appendix XII.

3. In addition to local Afghan measures the metric system is also used in Afghanistan. Cloth is sold by the meter--pronounced meter in contrast to mItar which is used for a measuring instrument of any sort--while distance is measured by the kilometer. The kilogram (= 2.2 lbs.) is also commonly used in the marketplace, and abbreviated kIlO.

4. greftan (to take) is also regularly used in the sense of "to buy."

11-F The suffix -e to indicate "per" when applied to price or time

tukhum dAnE chand as?	How much are eggs apiece?
zardak pawe sE qerAn as	Carrots are three 'qerAn's (= Afs. $1\frac{1}{2}$) per 'pao'.
gOsht e gao pawe chand as?	How much a 'pao' is beef?
gOsht e gOspand kIlOe chand as?	How much per 'kilo' is mutton?
I kEk pawe chand as?	How much a 'pao' is this (kind of) cake?
chOb sEre chand as?	How much is wood a 'seer'?
U tekka metere chand as?	How much is that cloth per meter?
I dawAra rOze sE dafa bukhurEn	Take this medicine three times a day.
shawe chand sAt khao mEkunEn?	How many hours do you sleep a night?
sAle yag dafa kAbul myAya	He/she comes to Kabul once a year.
mAe du dafa maktUb neweshta mEkuna	He/she writes a letter twice a month.
aftE dA sAt dars dArEm	We have lessons for ten hours a week.

1. The suffix -e is added to common words of measure, quantity or time to convey the idea of "per" (e.g., apiece, a pound, per meter, per day).

2. Note that eggs are sold by the piece in Afghanistan, not by the dozen. When asking for eggs it is better to use bUdan (to be) than dAshtan (to have); thus, tukhum as? (Are there [any] eggs?) and to say you "need" (kAr dAshtan) a certain number rather than asking the shopkeeper to "give" eggs, since tukhum dAdan may also mean "to lay eggs."

3. A Dari word darjan (usually translated "dozen") does not necessarily mean twelve. It may refer to a "bunch" or collection of small items (e.g., cups, saucers) in quantities of, say, six or twelve.

4. It is even possible, when needed, to attach this -e suffix to words which are not commonly used as measures; so, gElAse (per glass), pyAlE (per cup), beshqAbe (per plate).

11-G Days of the week

English day	Day number	Afghan day	Day number
Saturday	7	shambE	1
Sunday	1	yakshambE	2
Monday	2	dushambE	3
Tuesday	3	sEshambE	4
Wednesday	4	chArshambE	5
Thursday	5	pan(j)shambE	6
Friday	6	jumma	7

1. There are really only two basic words used by Afghans for the days of the week: shambE (Saturday, the first day) and jumma (Friday, the last day). All other days are numbered serially with shambE, as one-shambE, two-shambE, etc., up to five. Depending on the speaker's emphasis, the accent may fall on the number with shambE; thus, dushambE instead of dushambE. The /j/ of panj is frequently omitted in fast speech.

2. Friday is the official and also religious holiday in Afghanistan. Government offices and many places of business close on Thursday afternoons as well as Fridays.

11-H The use of weekdays in construction

emrOz chand shambE s?	What day is today?
rOz e shambE maktab mIrI?	Are you going to school on Saturday?
I darsa rOz e chArshambE tekrAr mEkunEm	We'll review this lesson on Wednesday.
rOz e dushambE amrAesh gap mEzanum	I'll talk with him/her on Monday.
rOz e chArshambE se(H)aten khUb na bUd	I didn't feel well (lit., my health wasn't good) on Wednesday.
shaw e jumma kujA raftEn?	Where did you go Thursday night?

tA rOz e jumma saresh feker mEkunum	I'll think about it until Friday.
dOkAndAr rOz e sEshambE zardak na dAsht	The shopkeeper didn't have carrots on Tuesday.
rOz e yakshambE aqalan chAr mEmAn myAya	At least four guests are coming on Sunday.
mArkEt rOzA e pan(j)- shambEAm wAz mEbAsha	The market is open on Thursdays, too.
rOzA e yakshambE umUman chand nafar (da) kalIsA myAya?	How many people usually come to church on Sundays.
rOzA e jumma da I masjed besyAr mardum myAyan	Many people come to this mosque on Fridays.

1. Days of the week are frequently constructed with the phrase rOz-e (lit., "day of," but = "on") or shaw-e (evening of), as the need may require, although rOz-e may be omitted if the context is clear.

2. chand (how much?) is commonly used in asking what day it is since days take their names from numbers prefixed to shambE; in other words, which--or, how much of a number is added to--shambE?

3. The word shaw (night, evening) is always constructed with the day which follows it. In other words, Thursday night would be expressed in Dari as shaw e jumma (lit., the evening of Friday) and Sunday night as shaw e dushambE (lit., the evening of [i.e., before] Monday. (Cf. the English use of "Christmas Eve" and "New Year's Eve", both referring to the evenings before the special day mentioned.)

4. By making "day" plural, as in rOzA, above, all days of that name are included; so, Thursdays, Fridays and Sundays.

11-I Vocabulary for Lesson Eleven

afghAnI (aoghAnI)	(noun) Afghani (the unit of currency in Afghanistan); the Pashto language; (adj.) Afghan
Akher	(noun) end; (adj.) final, last

aqalan	at least
bAisekel	bicycle
bereni	rice
bUra	(granulated) sugar
chaparkat	bed (western-style)
chArshambE	Wednesday
chOb	wood
dAlar	dollar
darjan	bunch, "dozen" (6, 12), **batch**
dushambE	Monday
-e	per, a- (a suffix, for price or time)
feker kadan	to consider, think
gOsht e gao	beef (lit., cow-meat)
gOsht e gOspand	mutton (lit., sheep-meat)
greftan	to take, grab, lay hold of (without moving from one place to another, such as bOrdan [to take away] implies); to buy [pres., mIgIrum; impvs., bIgI, bIgIrEn]
-I	(a suffix to change a number into a coin or note/bill of that denomination)
jumma	Friday
kalIsA	church
kEk	cake
kIlO	kilogram (a common unit of measurement)
maida	change, small money
maida kadan	to make change, "break," break into small pieces
mardum	people
mArkEt	market, shopping center (for foodstuffs)

masjed (mAjed)	mosque
mEmAn	guest, company
meter	meter (39.37 inches)
mItar	meter, gauge, measuring instrument
pan(j)shambE	Thursday
pUl e syA	small change (coins or currency)
pyAz	onion
qerAn	one-half Afghani coin (= 50 pUl)
rup(ey)a	rupee (used interchangeably with afghAnI)
se(H)at	health
sEr	seer (a unit of measure = slightly less than 16 pounds [in Kabul]; = 16 pao [in Kabul])
sEshambE	Tuesday
syA	black
shambE	Saturday
shAnzda-pUlI	one-fourth Afghani coin (= 25 pUl)
tanA	only, just; alone
tekka	cloth, material, piece
tekrAr kadan	to review, repeat
tukhum	egg, seed
yakshambE	Sunday
zardak	carrot

Exercises for Lesson Eleven

(to be written as well as practiced orally with the teacher)

Exercise 97 - Answer each of the following questions in your own words.

1. qImat e chAijOsh e kalAn chand as? 2. qImat e I qulf chand as?

3. qImat e U sAt chand as?
4. qImat e I bukhArI chand as?
5. U qalam chand afghAnI s?
6. I chaparkat chand afghAnI s?
7. qImat e U qAlIn chand as?
8. I ketAb chand qImat dAra?
9. U qAlIn chand qImat dAra?
10. U chAinak chand qImat dAra?
11. qImatesh chand bUd?
12. pAr-sAl kerA e khAnEtAn chand bUd?

Exercise 98 - Replace progressively (making each change on the preceding sentence only) the following for the appropriate words or phrases in the sentence, dOkAndAr daI na dAra. E.g., pInjAI dOkAndAr pInjAI na dAra

1. bIstI
2. ma
3. dAsht
4. duI
5. dAshtan
6. sadI
7. dArum
8. panjsadI
9. du panjsadI
10. Ech (H)azArI
11. maida
12. dArEn?

Exercise 99 - Substitute each of the following words or phrases for the underscored word in the sentence, du pao kachAlU betEn.

1. pyAz 2. zardak 3. shernI 4. maska 5. shIr 6. kEk

Exercise 100 - Substitute each of the following words for the omitted word in the sentence, chAr dAna .... betEn.

1. pensel 2. qalam 3. beshqAb 4. pyAla 5. qAshuq 6. ErOgrAm

Exercise 101 - Substitute each of the following words or phrases for the omitted word in the sentence, yak kIlO .... betEn.

1. gOsht e gao 2. gOsht e gOspand 3. bUra

Exercise 102 - Use sEr, dAna or meter as needed to complete the following.

1. yag da .... chOb kharIdum
2. chand .... gElAs dArEn?
3. yak .... bUra kArem as
4. du .... berenj bekharEn
5. I qAlIn chand .... as?
6. az U tekka panj .... kAr dArum
7. du .... tukhum bas as
8. sE .... az I tekkE safEd betEn
9. panj shash .... ErOgrAm betEn
10. yak .... gOsht e gao betEn

Exercise 103 - Use dAnE, pawe, sEre and metere as required to complete these.

1. zardak .... chand as?
2. kachAlU .... chand as?
3. I tekka .... chand as?
4. tukhum .... chand as?
5. U gul .... chand as?
6. chOb .... chand as?
7. bUra .... chand as?
8. gOsht e gao .... chand as?
9. berenj .... chand as?
10. qalam .... chand as?
11. U qesm shernI .... chand as?
12. maska .... chand as?
13. I qesm qAlIn .... chand as?
14. pensel .... chand as?

Exercise 104 - Rewrite the following sentences briefly using rOze, shawe, aftE, mAe and sAle, as required. E.g., da yag rOz I dawAra du dafa bukhurEn I dawAra rOze du dafa bukhurEn

1. aolAdA da yag mA du dafa barenA maktUb neweshta mEkunan
2. ma da yag afta shash dafa sar e kAr mErum
3. unA da yak sAl du sE dafa jelAlAbAd mEran
4. da yag rOz aqalan bIst maktUb bare mA myAya
5. shumA da yak shao chand sAt khao mEkunEn?
6. dOkAndAr da yag afta tanA yag rOz dOkAna basta mEkuna
7. byAdaresh da yag mA du dafa myAya

Exercise 105 - Substitute consecutively each day of the week for the omitted word in the sentence, shumA .... dars dAshtEn?

Exercise 106 - Answer the question, emrOz chand shambE s? consecutively with each of the seven days of the week. E.g., emrOz shambE s

Exercise 107 - Substitute consecutively each evening of the week for the omitted words in the sentence, dAktar sAeb .... chand marIza dId?

Exercise 108 - Substitute consecutively the plural form of each day of the week (to show regularity of occurrence on that day each week) for the omitted words in the sentence, mA .... aolAdAra da rastUrAn mEbarEm.

LESSON TWELVE

12-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /kh/ and /gh/

da sar e sarak khAr as (There are thorns [or, brambles] on the road)
da sar e sarak ghAr as (There's a hole in the road)

ba khair e tU (for your own good)
ba ghair e tU (except [for] you)

az dest e ghan pushtesh kham shuda (His/her back is [or, has gotten] bent over due to grief)

sag da khao ghao-ghao na mEkuna (The dog doesn't bark in [his] sleep)

2. Illustrating /Oi/

U az jOi tEr shud (He/she/it passed by [or, over] the ditch)

sArandOi kOmakesh kad (The boy scout helped him/her)

dOkAn e khushka-shOi qulf as (The dry-cleaning shop is closed)

daftar e garzandOi kujA s? (Where is the Tourist Office?)

3. Illustrating /kht/

berenja sakht pukht (He/she cooked the rice hard)

gOshta wakht pukht (He/she cooked the meat early)

nEk-bakht Adam as (He's a fortunate fellow)

qAlInchara sar e takht andAkht (He/she put the small carpet on the raised platform)

12-B The formation of the past progressive tense

With kadan **(to do, make ___)**

	"-ing"		stem		subj.	Singular	
1	mE	+	kad	+	um	= mEkadum	I was doing
2					I	= mEkadI	you were doing
3					—	mEkad	he/she/it was doing

						Plural	
1	mE	+	kad	+	Em	= mEkadEm	we were doing
2					En	= mEkadEn	you were doing
3					an	= mEkadan	they were doing

1. The progressive indicator mE- (= -ing) is merely prefixed to the simple past tense (§ 10-E) of any verb to form a past progressive tense. Thus,

ma kadum	I did (it)	ma mEkadum	I was doing (it)

2. The progressive indicator mE- (= -ing) comes at the beginning of the verb; the past stem of the verb (formed by dropping -an from the infinitive or dictionary form) follows this; and the personal endings (showing subject) come at the end of the verb. The mE- syllable is accented.

12-C Statements, questions and negatives with the past progressive tense

unA chIra sail mEkadan?	What were they looking at?
chI qesm sAbUn estemAl mEkadan?	What kind of soap were they using?
sar e shumA khanda na mEkadum	I wasn't laughing at you.
mAnA e I lughata mEfAmIdEn?	Did you know (or, understand) the meaning of this word (before)?
mA da amrIkAm ar rOz pIshIn chAi mEkhOrdEm	We used to have tea every afternoon even in America.
pAr-sAl az mArkEt mEwa O tarkArI mEkharIdEm	We used to buy fruit and vegetable(s) from the market last year.

bubakhshEn, amrAe amkArem da telefUn gap mEzadum	Excuse me, I was talking to my colleague on the telephone.
az khAna mebrAmadum ke bArAn shurO shud	I was just leaving the house when it started to rain.
pyAda taraf e khAna mEraftum ke byAdareta dIdum	I was walking home (lit., going on foot) when I saw your brother.
AinE dAlEza mEshushtum ke shekest	As I was washing the hall mirror, it broke.
mestar fAksa dIdum ke taraf e maidAn e awAI mEraft	I saw Mr. Fox going towards the airport.

1. Besides being a past progressive this tense may indicate a habitual or customary action in the past (cf. § 7-C-1) in the sense of "used to" if the time at which the action "used to" take place is specified.

2. Simultaneous or concurrent action may also be expressed by this tense as in the last four examples above. One action was in progress "when" (ke) or "at the same time that" another occurred.

3. sail kadan, "to take a look at, glance at, view (something)," should be distinguished from dIdan, the ordinary verb for "to see." The first suggests looking at something with pleasure or interest while dIdan implies merely the reception of visual impressions. However, they are sometimes used interchangeably.

4. In the sentence with mEfAmIdEn the past progressive indicates a continuous state (= were you familiar with) whereas the simple past tense would have shown merely a knowledge at a particular point of time. Either would be possible, depending on the emphasis desired. Because of the mE- form here, the word "before" is implied.

5. The word (H)am--which alone means "too, also" (= -Am in § 4-J)--also occurs as a prefix in the sense of "co-". Thus, amkAr (co-worker, colleague), amrAe (on the same path [= along with]) and amshIra (of the same milk [= sister]).

12-D Idiomatic uses of chI (what?) alone and in combination with gap (talk)

kAghazAem chI shud?	Where are (lit., What became of) my papers?

aksAra chI kadan?	What did they do with the pictures?
shumA da band e qargha chI kadEn?	What did you do at Kargha Dam?
chI kadI, qalamema?	What did you *do* with my pen?
chI gap as?	What's going on?
chI gap as? -- emrOz deq wArI stEn	What's the matter? You look rather sad today.
chI gap shud	What happened?
U ketAba ke sar e mEz mAndum chI shud?	What became of (= where is) the book I left on the table?

1. In the example with qalam (pen) note the reversal of the usual word order for the sake of emphasis or style. (Cf. § 8-E-9.)

2. The sentence with deq-wArI (sad-like) comes to mean something like: What's the reason that you look (or, seem) so sad today?

3. Since "gap" is literally "talk" the idioms with it are literally, "What is the talk?" and "What talk became?" and are rendered, "What's going on on?" (or, happening), "What happened?" Cf. the English idiom, "What's *up*?" (that is, going on, or taking place).

12-E Personal pronouns attached to verbs as objects

Unattached	Attached	
tUra mEguftum	mEguftumet(a)	I was saying to you . . .
shumAra kI guft?	kI guftetAn(a)?	Who told you?
Ura kI rawAn kad?	kI rawAn kadesh(a)?	Who sent it/him/her?
Ura bare ma bAn	bare ma bAnesh(a)	Leave it to me.
unAra (H)ukUmat ejAza dAd?	(H)ukUmat ejAza dAdeshAn(a)?	Did the Government give them permission?
Ura kharAb na kO	kharAbesh na kO kharAb na kunesh(a)	Don't spoil it.

Unattached	Attached	
emrOz Ura bekhAnEn	emrOz bekhAnEnesh(a)	Read it today.
unAra dAwat kadEm	dAwat kadEmeshAn(a)	We invited them.
Ura na zan	na zanesh(a)	Don't hit him/her/it.
- - - - - - - -	gumesh kO gum kunesh(a)	Forget it! (= Let it go)

1. Besides using the object pronouns introduced in § 7-G, it is possible to add the attached personal pronouns of § 6-B directly to the verb as objects of the verb. This is done in the second column of the sentences above. Thus, any form of a verb in any tense or mood (mode)--within, of course, the limits of reason--can be combined with any of the attached personal pronouns to make attached objects. The attached and unattached forms of each of the above sentences are the same in meaning.

2. The attached objects may be suffixed to either member of a compound verb; kharAbesh na kO and kharAb na kunesh are both possible. Note on the verb kadan (to do) that the singular imperative is irregular and is actually "kun" which becomes kO when it has no suffix, but which retains the /n/ as a connective when it occurs with a suffix. Thus, kunesh, not kOesh. A similar phenomenon occurs with some other verbs, e.g., dIdan (to see), khOrdan (to consume, eat, drink) and greftan (to take). So we have bIbI--bIbInesh, bukhO--bukhuresh and bIgI--bIgIresh.

3. In the above examples the object marker is not added to the non-verbal members of compound verbs; for example, not kharAbesha or gumesha, since they function as part of the verb rather than **independently** as objects of the verb (cf. § 8-E-8). The object indicator may, however, occur with the objects when they are attached to verbs (or the verbal member of compound verbs). Since this use is for special emphasis only, but is not obligatory (or even common) the object markers are shown in (   ).

4. The verb khAndan means "to read, study, sing" and the exact sense has to be determined from the context.

5. "gumesh kO" is the idiomatic way of urging a person not to press a point or make an issue of something, as we use "Forget it!" It is literally "make it lost" (lose it). The unattached form does not occur.

12-F Ordinal numbers with the suffix -um (-wum, -yum)

1st	awal	3rd	sEyum	5th	panjum
2nd	duwum	4th	chArum	6th	shashum

7th	aftum	11th	yAzdawum	21st	bIst 0 yakum
8th	ashtum	12th	duwAzdawum	30th	sIyum
9th	nuwum	13th	sEzdawum	32nd	sI 0 duwum
10th	dawum	20th	bIstum	100th	sadum

1. With the exception of "first," which uses a different number entirely--although the normal pattern is followed when "one" occurs in a hyphenated series, as bIst 0 yakum (not bIst 0 awal)--ordinals are formed by suffixing -um (-wum or -yum) to the cardinal number.

2. When adding the ordinal suffix the following phonological rules are observed:
   (a) If the cardinal number ends in a consonant sound the suffix is merely -um; e.g., chAr--chArum.
   (b) If the cardinal number ends in -U or -0 these are shortened and -wum is added; e.g., dU--duwum, n0--nuwum **(occas. also n0yum)**.
   (c) If the cardinal number ends in -a, merely add -wum; e.g., da--dawum.
   (d) If the cardinal number ends in -I or -E it adds -yum; e.g., sE--sEyum, sI--sIyum).

12-G The use of ordinal numbers (showing rank, order or succession)

chArshambE rOz e panjum e afta s	Wednesday is the fifth day of the [Afghan] week.
dars e ashtuma da ketAbetAn wAz kunEn	Open your books to the eighth lesson.
dars e chanduma?	Which lesson?
sAl e naw e afghAnestAn da bIst 0 yakum e mArch shur0 mEsha	The Afghan new year begins on the twenty-first of March.
sawAl e chArum e emte(H)An khUb mushkel bUd	The fourth question of the examination was quite difficult.
sawAl e aftuma fAmIdEn?	Did you understand the seventh question?
I dukhtar e sEyumemA s	This is our third daughter.

1. Ordinals are constructed with ezAfI, just as other adjectives are.

2. Ordinals not only follow ezAfI in construction but can also themselves be further followed by an ezAfI construction, as in the examples above with "week," "March" and "examination."

3. When required, ordinals can have further suffixes attached to them, as in the example above with sEyumemA (our third . . .).

4. Object markers naturally occur with ordinal numbers as objects of verbs since they are clearly specific. So, dars e ashtuma (not, dars e ashtum) and sawAl e aftuma (not, sawAl e aftum). (Cf. § 7-F-4.)

5. Note that when asking about a number which will require the reply to be given as an ordinal number, the ordinal suffix -um is used with chand (= chandum) in the sense of "how much?" or "which?"

6. New Year's Day itself, as a proper name, is called nao-rOz (new day) in Afghanistan, a reversal of the usual position of adjective and noun.

12-H Telling time

Asking the time of day

(Ale) sAt chand as?	What time is it now? (Lit., How much is the hour?)
(Ale) chand baja s?	What time is it now? (Lit., What o'clock is it?)
sAtetAn chand as?	What is your time? (Lit., How much is [it by] your clock [or, watch]?)

1. Any of these forms is acceptable to use when asking the time.

2. The adverb Ale (now) is, of course, optional and frequently omitted.

Answering an inquiry about time

sE daqIqa az panj guzashta	It's three minutes past five.
(sAtema) pAnzda daqa az sE guzashta	(By my watch) it's fifteen minutes after three.
sAt az nO guzashta (s)	It's after nine o'clock.
shash O nIm baja s	It's six-thirty.

yak 0 pAnzda	1:15.
dU nIm baja s	It's 2:30 (lit., two [and] one-half).
bIst 0 panj daqa ba chAr mAnda -- rAstI?	It's twenty-five minutes to four (lit., Twenty-five minutes are left to four). Really?
yak 0 pInjA	1:50.
da kam du baja s	It's ten minutes until two o'clock.
du daqIqa ba tOp mAnda	It's two minutes until twelve noon (lit., cannon).
da bajE shao	Ten o'clock at night.
nIm e shao	Midnight.
aft bajE sOb	Seven o'clock in the morning.

3. The word daqIqa (minute, 1/60 of an hour) is used interchangeably with a shortened form, daqa.

4. The fraction word nIm (one-half) is used for half-past the hour (or the night) as well as in the usual sense of ½ whenever so required (e.g., (e.g., bIst 0 panj 0 nIm [25½], sE 0 nIm sad [350], yak 0 nIm [H]azAr [1,500]). See § 3-B-1 for yak instead of yag before "0".

5. When the word dU (two) or n0 (nine) is combined with 0-nIm, as in dU 0 nIm, n0 0nIm, the connector -0- (and) is assimilated into the long vowel of dU and of n0. Thus, dU nIm, n0 nIm.

6. The participle guzashta (past, gone) and the participle mAnda (left, remaining) are used with the prepositions az (from) and ba (to) respectively to indicate time from 01 to 29 and from 31 to 59 minutes.

7. The form with "kam" or "ba _____ mAnda" is more commonly used than the one which employs large numbers in the shortened form. So, da kam du baja s or da daqIqa ba dU mAnda are commoner than yak 0 pInjA.

8. rAstI? (with the voice raised, as in a question) indicates surprise or incredulity, in the sense of: Really? You don't say? or Is that so?

Mentioning time in a statement

ma n0 0 chel 0 panj kalIsA raftum	I went to church at 9:45.

dAwat (sAt e) asht 0 nIm (baja) shur0 mEsha	The party will begin at 8:30.
rAstI?	**Is that so? (or, Really?)**
az Inja tA paghmAn chand daqIqa mIgIra?	How many minutes does it take (to go) from here to Paghman?
da kam shash (baja) myAyum	I'll come at ten minutes to six.
emr0z sAt e da 0 pAnzda emte(H)An mEtum	I'm "taking" a test at 10:15 today. [The student]
r0z e chArshambE sAt e duwum emte(H)An mIgIrum	I'll "give" the test in the second period on Wednesday. [The teacher]

9. Although the connector 0 (and) in fast speech is usually assimilated to the long vowels of dU and n0 when combined with nIm (the half hours)--cf. # 5, above--it is generally heard as a somewhat lengthened vowel with times other than the half hours. So, n0 0 chel 0 panj . . .

10. In statements which merely mention the time the guzashta and mAnda forms are not used--although "kam" may be.

11. When the context is clear with reference to time and the numerals alone are used the word baja (o'clock) need not be included, although with full and half hours it frequently does occur.

12. Note on the last two sentences with emte(H)An (test) that the first occurrence of sAt refers to a specific hour or time while the second sAt merely means a "period." sAt followed by ezAfI conveys the idea "at" the time mentioned.

13. emte(H)An (test, examination) is used with greftan (to take) for the teacher or examiner who is thought to "take" the exam from the student and with dAdan (to give) for the student who is thought to "give" the exam to his teacher or examiner. This is a reversal of the concept in American English.

Learning time by telephone

"eshArE mAbad —	"At the coming signal [the time will be]:
"sAt chArda	fourteen hours,

"pInjA O du daqIqa	fifty-two minutes,
"sI sAneya--"	thirty seconds."
--whistle--	

14. In Kabul City one can dial "16" on the telephone to obtain recorded time which is given alternately in both Dari and Pashto.

15. The Dari version follows the statement above, using eshAra (signal, gesture) constructed with ezAfI (which changes the final -a to -E) and followed by an Arabic phrase meaning "which [is] afterwards," loosely translated as above: "On the following signal . . . "

16. The word eshAra is also used alone in the sense of "signal" and may be heard with reference to traffic signals (or, lights).

17. Time on the telephone is given from one to twenty-four hours. Thus, the time noted above would be 2:52:30 p.m.

12- I Vocabulary for Lesson Twelve

Aina	mirror, window glass
aks	picture, photograph
amkAr	co-worker, colleague
awal	first
barAmadan	to leave, go out, exit, issue [pres., mebrAya; impvs., barAi, barAEn]
bArAn	rain
daqIqa (daqa)	minute (1/60 of an hour)
dAwat	party, invitation
dAwat kadan	to invite
emte(H)An	test, examination
eshAra	signal, gesture; traffic light
eshArE mAbad	"(At) the coming signal" (used for telephone time)
estEmAl kadan	to use, make use of
gap	talk, speech, conversation; happening, "goings-on"

gum kadan	to lose, forget
khanda kadan	to laugh
khAndan	to read, study, sing [pres., mEkhAna; impv., bekhAn]
kharAb kadan	to spoil, ruin
lughat	word
maidAn e awAI	airport (lit., air-field)
mAnA	meaning, definition
mAnda	left, remaining to, "until" (for telling time)
mEwa	fruit
naorOz	New Year's Day (in Afghanistan, March 21st)
nIm (-e-)	one-half (½); semi-; mid-
pyAda raftan	to walk (lit., go on foot)
rAstI?	Really? Is that so? You don't say!
rawAn kadan	to send
sAbUn	soap
sail kadan	to take a look at, glance at, view (with satisfaction or pleasure)
sAneya	second (1/60 of a minute)
sawAl	question
shekestan	to be broken, get broken, break [pres., meshkena]
shurO shudan	to begin, start [intransitive]
tarkArI	vegetable(s)
telefUn	telephone
(H)ukUmat	government
-um (-wum, -yum)	(ordinal suffix): __st, __nd, __rd, __th
zadan	to beat, strike, hit, play (a musical instrument) [pres., mEzana; impv., bezan]

Exercises for Lesson Twelve

(to be written as well as practiced orally with the teacher)

Exercise 109 - Use the past progressive tense of the verbs indicated in ( ) to complete these sentences. E.g., shumA chI qesm sAbUn ....? (kharIdan) shumA chI qesm sAbUn mEkharIdEn?

1. ma pyAda sar e kAr .... (raftan)
2. U tanA darI gap .... (zadan)
3. unA bare chI saresh khanda .... ? (kadan)
4. pAr-sAl da bAisekel sar e kAr .... (raftan)
5. ma az U dOkAn mEwa .... (kharIdan)
6. mestar jOnzAm Inja kAr .... (kadan)
7. dAktar sAeb az khAna .... (barAmadan) ke telefUn Amad
8. rOz e yakshambE kalIsA .... (raftan) ke dOstAemA az lashkargA Amadan
9. dIrOz ke shumAra dIdum az kujA .... ? (Amadan)
10. mA dars .... (khAndan) ke muallememA Amad
11. ma tashnAb .... (kadan) ke ao khalAs shud

Exercise 110 - Use chI in each of the following.

1. bare .... maidAn e awAI mEraftan?
2. na mEfAmum ke .... gap shud
3. dAktar sAeb rAjEba destetAn .... guft?
4. az bAzAr .... AwurdEn?
5. Aina .... shud?
6. kelyAra .... kadI?
7. U .... s?
8. da paghmAn .... kadEn?
9. .... gap as?

Exercise 111 - Rewrite the following unattached forms of the object pronouns as forms attached to verbs. E.g., tura mEguftum mEguftumet

1. Ura basta mEkadum
2. unAra Awurd
3. Ura dAwat mEkunEn?
4. Ura kI Awurd?

5. unAra dIrOz dIdEn?

6. lutfan Ura kharAb na kO

7. Ira bekhAnEn

8. Ura fardA **rawAn** mEkunan

Exercise 112 - Complete each of the following with the correct ordinal number of the cardinal number shown in ( ). E.g., dars e .... mushkel as (chAr) dars e chArum mushkel as

1. barem sawAl e .... mushkel bUd (pAnzda)

2. I dars e .... as (duwAzda)

3. unA da .... e mA e jUn Amadan (yak)

4. da sI 0 .... e mArch IrAn mErum (yak)

5. dars e .... AsAn bUd (nO)

6. lughat e .... na mEfAmum (dU)

7. daftaresh da utAq e .... as (panj)

8. bare fardA safE .... bekhAnEn (chel 0 panj)

9. sawAl e .... na fAmIdum (shash)

Exercise 113 - Using the following pattern, ask and answer the time of day given. E.g., sAt chand as? .... (2:15) dU 0 **pAnzda**

1. 10:25 2. 8:55 3. 3:40 4. 1:35 5. 11:20

Exercise 114 - Using the following pattern ask and answer the time of day given. E.g., chand baja s? .... (10:00 p.m.) da bajE shao

1. 9:30 p.m. 2. 7:15 a.m. 3. 8:00 a.m. 4. 6:45 p.m. 5. noon

Exercise 115 - Using the following pattern ask and answer the time of day given. E.g., sAtetAn chand as? .... (5:10) da daqIqa az panj guzashta

1. 7:25 2. 9:15 3. 2:20 4. 3:05 5. 11:27

Exercise 116 - Using the following pattern ask and answer the time of day given. E.g., sAtetAn chand as? .... (5:40) bIst daqIqa ba shash mAnda

1. 8:45 2. 4:50 3. 10:35 4. 6:55 5. 1:33

Exercise 117 - Using the following pattern ask and answer the time of day given.
E.g., sAt chand as? .... (1:52) asht kam du baja s

1. 3:45 2. 11:50 a.m. 3. 11:50 p.m. 4. 7:55 5. 6:40

Exercise 118 - Complete the following with the words needed to express the time shown in ( ). E.g., kalIsA chI wakht shurO mEsha? (10:00)
kalIsA da baja shurO mEsha

1. dAwat da .... shurO shud (7:45)
2. unA .... sar e kAr mEran (8:15)
3. mA ar rOz .... az khao mEkhEzEm (6:30)
4. amkArem .... myAya (5:00)
5. U rOzA e panjshambE .... az sar e kAr myAya (12:15)
6. ba khyAlem tA .... tayAr mEsha (4:30)

Exercise 119 - Kabul residents with telephones should dial "16" and practice listening to the time of day for about 5 minutes each day.

LESSON THIRTEEN (dars e sEzdawum)

13-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /g/

I kap bare chI s? (What is this trophy [cup] for?)
I gap bare chI s? (What is this talk about?)

kAf bugOEn (Say 'kAf' [k])
gAf bugOEn (Say 'gAf' [g])
Ewaz e kAf gAf guftEn (You said 'g' instead of 'k')

kullesha ao dAd (He/she watered all of them)
gulesha ao dAd (He/she watered his/her flower)

emrOz bEkAr nEs (He/she is not idle [or 'free'] today)
emrOz bEgAr nEs (There is no conscription [i.e., forced labor] today)

kelI neweshta kunEn (Write 'kelI' [key])
gelI neweshta kunEn (Write 'gelI' [of clay])

U kach e gelkAr as (That's the mason's 'square')
U gach e gelkAr as (That's the mason's 'Plaster of Paris')

2. Illustrating /Ui/

rUesha pAk kO (Clean his/her face) [rUi + esha = rUesha]

shUesh qandAr raft (Her husband went to Kandahar)

mUyAesh telAI s (His/her hair is blond [i.e., gold-colored])

gulAem khush-bUi as (My flowers smell nice)

emrOz bad-khUi as (He/she is in a bad mood today)

jOi bUinAk bUd (The ditch was smelly)

3. Illustrating /gr/

karIm grUp e dAgha greft (Karim grabbed the hot lightbulb)

(13-B) The question words cherA (why?) and kudAm (which?)

rOz e jumma cherA sInumA na raftI? —	Why didn't you go to the theatre on Friday?
besyAr mAnda budum	I was very tired.
cherA pyAzAra pOst na kadI?	Why didn't you peel the onions?
pOstA e kachAlUra cherA Inja andAkhtI?	Why did you throw the potato peelings here?
az muallemetAn cherA sawAl na kadEn?	Why didn't you ask your teacher?
cherA chaokIra nAwurdI?	Why didn't you bring the chair?
cherA zUt khao greftesh?	Why is he/she (or, did he/she get) sleepy so soon?

1. cherA (why?) is used interchangeably with bare chI (what for?)

2. pOst (peeling, skin, shell) needs to be distinguished from pOsta (post, mail), since when these words are combined with the suffix khAna they may be confused. For example, pOst-khAna (a leather or fur store) may be mistaken for pOsta-khAna (post office).

3. khao greftan is "to get or feel drowsy or sleepy" (i.e., to be overcome by sleep). khao (sleep) becomes the subject of the verb--so, literally, "sleep grabs _____." The sentence can also be, cherA zUt khawesh greft?

4. Note that the past tense is used to convey a present condition (cf. § 10-F-6), although with a proper **context**--e.g., a time word like dIshao (last night)--it could also have its usual past tense meaning.

kudAm sarak taraf e jelAlAbAd mEra?	Which road goes to Jalalabad?
dukhtar e khurdetAn da kudAm maktab mEra?	Which school does your youngest daughter go to?
bachE kalAnetAn da kudAm senf dars mEkhAna?	Which class is your oldest boy studying in?

kudAmesh az shumA s? -- Ech kudAmesh (nE[s])	Which one is yours? None of them [are mine].
kudAm qesm bAisekel khUbesh as?	Which kind of bicycle is the best?
ar kudAmesha alAida bushOi	Wash each one separately.
Ech kudAmesha kAr na dArum	I don't need any of them.

5. kudAm inquires about the identity of something or one's choice of something amongst a limited number of persons or things; so, Which?

6. The adjectives khurd (small) and kalAn (large) can also, when the context warrants it (as here), mean "youngest" and "oldest," respectively. Notice that the possessive ending is added to the adjective and not to the noun; in other words, to the whole phrase. Thus, it is not bachEtAn e kalAn but bachE kalAnetAn, etc.

7. Ech (not any, none) can be used with kudAm which may in turn have attached personal pronouns and the object marker suffixed when required. As used above the phrase means literally (and clumsily), "Not any which one of it" (or, them), and is approximately equal to the English idiom, "Not a single one."

8. khUb + esh is idiomatic to indicate something or someone--amongst other possibilities--that is good or fine. So, literally, the "good of it" (or, them) = best, finest.

9. The word ar (every, each) may be combined not only with numerals but with interrogatives to distinguish or include. So, ar kudAmesha alAida bushOi is literally: "Every which one [that there is] wash separately." The object marker is, of course, put on the end of the word.

13-C kudAm used as an indefinite prefix (some___ [or other])

(da) (kudAm) jAi mAndumesh lAken Ale yAdem nEs	I put it somewhere or other, but now I don't remember (where).
(kudAm) jAi mErEn?	Are you going somewhere?
kudAm wakht khAnEmA byAEn	Come to our house sometime?
kudAm wakht baresh khat neweshta mEkunum	Sometime or other I'll write him/her a letter.

I (kudΛm) chIze nao nEs	This isn't anything new.
(kudΛm) chIze az mΛrkEt kΛr dΛrEn?	Do you need something (or, anything) from the market?

1. kudΛm is used as a prefix in combination with other words (some of which are given above) in the indefinite sense of "some____ [or other]." For example, somewhere, sometime, something . . . or other.

2. kudΛm in the sense of indefiniteness is to be distinguished from yagΛn which conveys repetition or frequency. So,

yagΛn wakht qandΛr mErum	I go to Kandahar sometimes (= now and then, once in a while, occasionally)
kudΛm wakht qandΛr mErum	I'm going to Kandahar sometime (or other).

3. One method of indicating that one has forgotten something is yΛd___ nEs (___ memory is not). The blank space is filled by the appropriate possessive adjective (cf. § 6-C). In the sentence here it is literally "My memory is not" = I forgot. The verb can also occur in other tenses and in the positive (= to remember) as well as negative (= to forget).

4. The sentence translated "This isn't anything new" may refer either to a "thing" or to information, and is equivalent to discounting a thing or a bit of news as really nothing special (= "This is old stuff").

5. chIze by itself means "something" even though it is sometimes combined with kudΛm. The kudΛm, however, is optional as also in the other examples above where it is given in (   ).

13-D

The responses az khΛter e (ke) [because of, since] and az I/U khΛter (therefore)

unja na raftum az khΛter e ke da khΛna Echkas na bUd	I didn't go there because there was nobody at home.
cherΛ unja mIrI? az khΛter e ke unΛ Inja na myΛyan	Why are you going there? Because they aren't coming here.
az khΛter e kΛr e besyΛr (H)ErΛt na raftum	Because of [having] so much work [to do] I didn't go to Herat.
az khΛter e shumΛ Λmadum	I came for your sake.

besyAr qImat bUd -- az I khAter na kharIdumesh	It was very expensive; therefore I didn't buy it.
AghA e karIm marIz as -- az U khAter sar e kAr nAmad	Mr. Karim is sick; therefore he didn't come to work.

1. The phrase az khAter e (ke) means "because of, since," and is usually used correlatively to introduce the second clause which gives a reason for the statement of the first clause or a reply to a question. It may, however, function as a preposition (cf. the examples with "so much work" and "for your sake"), in which case the ke is omitted.

2. az I (or, U) khAter means simply "therefore" or "That's the reason that" and always introduces the statement which gives the reason for a previous assertion.

13-E The words cheqa (how_____, to what measure [or, extent]), eqa (this much, so) and uqa (that much, so)

ghaznI az Inja taqrIban cheqa dUr as?	Approximately how far is Ghazni from here?
cheqa bUra mEkhurEn?	How much sugar will you take (lit., eat [e.g., in your tea])?
cheqa paisa kAr dArI?	How much money do you need?

1. The word cheqa occurs not in the sense of "what manner" (= how?) but "to what extent" (= how _____?).

2. Whereas chand is used for things which can be counted (i.e., pluralized) cheqa refers to those which are uncounted (or, uncountable, i.e., not made plural). So, in the above examples we cannot use chand (= how many 'fars' [or, distances], 'sugars' or 'moneys') but only cheqa (= how much of each of these?).

3. cheqa may be combined with adjectives to show the extent of something (e.g., distance), nouns to show the amount of something (e.g., sugar, money) or used with adjectives in an exclamatory sense (cf. § 25-H).

ma uqa mAnda budum ke na raftum	I was so tired that I didn't go.
cherA mEz eqa chatal as?	Why is the table so dirty?

eqa **uqa** gap na mEzana lAken besyAr kAr mEkuna	He/she doesn't talk very much (i.e., isn't very talkative) but he/she certainly works hard (or, turns out the work).
bubakhshEn, uqa na dArum -- tanA yak pao dArum	I'm sorry, I don't have that much; I only have one 'pao'.
rAdyO **eqa** beland bUd ke sadAeta na shunIdum	The radio was so loud that I didn't hear you (lit., hear your sound).

4. eqa and uqa are shortened forms of e-qadar and u-qadar respectively, which longer forms may also be heard. The distinction between eqa and uqa is basically one of nearness and remoteness (cf. I and U from which they are compounded), although in many instances they are interchangeable. eqa and uqa are used in the sense of "this much," "that much" and "so much" when followed by nouns and in the sense of "so _____" when followed by appropriate adjectives.

5. When eqa and uqa are used the degree or extent is usually specified but occasionally only implied. The example with mEz (table) is a case of implied extent or degree: "so dirty" that "it doesn't look nice," or that "I don't like it" or that "I want it cleaned." The first sentence, however, could not be ma uqa mAnda budum (I was so tired) since uqa demands some clause to show the degree of tiredness. If what is meant by "I was so tired" is merely that "I was very (or, extremely) tired" then besyAr would be used instead of uqa and the ke-clause omitted.

6. chatal (dirty, stained [e.g., from spilling, occupation]) is to be distinguished from cherk (dirty, soiled [from gradual accumulation, as a rule]). (Cf. § 10-F-9.)

7. The adjective beland (high, tall) is also used for "loud."

13-F The use of nA- as a negative prefix

U Adam nA-bInA s	That man is blind (lit., unseeing [from dIdan]).
ma dIrOz nA-jOr shudum	Yesterday I got sick (lit., unwell).
zarfA e nA-shushtara bushOi	Wash the dirty (lit., unwashed) dishes.

1. The negative particle na (not), ordinarily used to negate a verb, may also serve as a negative prefix (before certain nouns, adjectives or participles) in the sense of "un-" or "non-".

2. In such compounds the original na is usually lengthened to nA-.

13-G Expressing "on time," "exact time," "early(ier)," "fast," "late(r)" and "slow"

sarwEs umUman ba wakht mErasa	The bus usually arrives on time.
ma ba wakhtesh nAmadum	I didn't come on time.
U kAra asht bajE pUra shurO kad	He/she started work at exactly eight o'clock.
wezArat amEsha chAr O nIm bajE pUra basta mEsha	The (Government) Ministry always closes at exactly 4:30.
emrOz sOb wakht Amadum	I came early this morning.
enshAllA, fardA kAra yak sAt {wakhtar / pEshtar} shurO mEkunEm	God willing, tomorrow we'll begin the work an hour earlier.
sAtetAn panj daqa pEsh as	Your watch is five minutes fast.
bubakhshEn, sarem nA-wakht shud	Excuse me; I'm late.
shumA pasAn(tar) amrAem kOmak mEkunEn?	Will you help me later?
sAtem da daqa pas {mAnda / as}	My watch is ten minutes slow.

1. ba wakht(esh) may mean "on time" or "at the appointed time," the suffix -esh adding the idea of "its (appointed) time."
2. Exact time may be indicated by the hour + pUra (full, complete). ezAfI joins the pUra to the time words preceding.
3. wakht (time) when used adverbially may mean "early" or "already", especially with the present perfect tense (to be introduced in Lesson 19).
4. For vocabulary used in connection with "Government" in Afghanistan see Appendix IX.
5. The expression enshAllA (If God wills) is Arabic and is commonly used by Muslims to show their acknowledgment of God as sovereign in life.
6. The idiom given for "lateness" here is used when one is unavoidably or

unintentionally so. If the context is clear as to "who" is late, the "sar" (on) + appropriate attached personal pronoun (cf. § 6-B) can be omitted. The idiom requires the verb shudan (to become).

7. The verb rasIdan (to arrive, reach) may be used for persons or things.

8. pEsh when used of a clock or watch indicates that it is "ahead," i.e., fast, while pas in the same context means "behind," i.e., slow.

9. pEsh (or pEshtar), wakht (or wakhtar) and pasAn (or pasAntar) are commonly used in the sense of "ahead of" (= earlier, already) and "after" (= later).

13-H Vocabulary for Lesson Thirteen

alAida	separate, separately
andAkhtan	to throw [pres., mendAza; impv., bendAz]
az I/U khAter	therefore, that's the reason that . . .
az khAter e (ke)	because, since; because of
ba wakht	on time, promptly
beland	high, tall, loud
chatal	dirty, stained (e.g., from spilling)
cheqa?	how _____? to what extent? (followed by an adjective or noun)
chorA?	why?
chIze	something, anything; (neg.) nothing
dUr	distant, far-off, remote
Echkas	nobody, anybody
enshAllA	"If God wills" (an Arabic expression, common amongst Muslims)
eqa	to this extent, so _____
khao greftan	to get (or feel) sleepy, drowsy
khat	letter (more personal than maktUb); handwriting; line

khUbesh	fine; good, better, best
kudAm (-)	which? some____ [or other] (when prefixed to certain words to indicate indefiniteness)
mAnda	tired, weary
nA-bInA	blind, unseeing
nA-jOr	sick, ill, unwell
nA-shushta	unwashed, dirty (of dishes, utensils, instruments, clothes)
nA-wakht	(unavoidably or unintentionally) late, tardy
pas	slow, late
pasAn(tar)	later, after, afterwards
pEsh(tar)	earlier, before, ahead, "already"
pOst	skin, peeling, shell
pOst kadan	to skin, peel, shell
pUra	exactly (lit., full, complete), completely
rasIdan	to arrive, reach [pres., mErasa; impv., beras]
sadA	sound, voice
sarak	road, street
sawAl kadan	to question, inquire
senf	class, grade (in school); classroom
shurO kadan	to begin, start (something) [transitive]
sInumA	movie, cinema, "show"
taqrIban	approximately, about, almost
uqa	to that extent, so _____
wakht(ar)	early, earlier; already
wezArat	(Government) Ministry
yAd___ bUdan	to remember; (neg.) to forget

Exercises for Lesson Thirteen

(to be written as well as practiced orally with the teacher)

Exercise 120 - Use cherA or kudAm as required to complete the following.

1. shumA da .... senf mEkhAnEn?
2. kAlA e cherka .... alAida na mAndI?
3. unA da .... wezArat kAr dAran?
4. amkAretAn .... dIrOz sar e kAr nAmad?
5. .... bAisekel khUbesh as?
6. rAjEba .... sawAl sawAl kad?
7. .... zardak pOst na kadI?
8. aftE Aenda .... darsa mEkhAnEm?
9. .... qesmesha kharIdEn?
10. ....esh az shumA s?

Exercise 121 - Use (kudAm-) jAi, kudAm-wakht or (kudAm-)chIze as needed to complete these sentences.

1. mestar brAUnAm .... myAra
2. bare sag .... dAdEn?
3. az estAlef .... kharIdEn?
4. .... baresh mEgum
5. nOkaresh .... nAwurd?
6. ba khyAlem fardA .... mEra
7. amrAem .... paghmAn mErEn?
8. .... khAnEtAn myAEm
9. ketAbem yAft na mEsha -- shumA da .... mAndEnesh?

Exercise 122 - Use az khAter e (ke) or az I/U khAter as needed to complete these.

1. dIrOz nA-jOr budum -- .... baresh khat neweshta na kadum
2. sInumA besyAr dUr bUd -- .... pyAda na raftEm
3. pyAda na raftEm .... sInumA besyAr dUr bUd
4. .... dOstem maidAn e awAI mErum

5. .... emte(H)An emrOz wakht mErum

6. Ale na mErEm .... kAr besyAr as

7. emrOz zUt khao greftesh .... dIshao tanA chAr sAt khao kad

8. I khAnara na mIgIrum .... kerAesh besyAr beland as

9. .... mEmAn rOz e jumma khAna budum

10. .... qImatesh Ura khush na kadan

Exercise 123 - Use cheqa and eqa/uqa as required to complete these sentences.

1. da chAi .... bUra na mendAzum

2. bachEm .... mAnda bUd ke zUt khawesh greft

3. taqrIban .... kAr dArEn?

4. .... chatal as ke Ech pAk na mEsha

5. maktabeshAn .... dUr as ke ba mOtar mEran

6. sAtem .... pas as?

7. dIrOz da dAwat .... mardum Amad(an)?

8. paghmAn az Inja .... dUr as?

Exercise 124 - Replace progressively each of the following words/phrases in the sentence, nOkarem amEsha ba-wakht myAya. E.g., umUman.

nOkarem umUman ba-wakht myAya

1. aft bajE pUra
2. wakht
3. mErasa
4. nA-wakht
5. parI-rOz
6. dOstem
7. ar rOz
8. myAya
9. pasAntar
10. dIrOz

Exercise 125 - Use **nA-bInAA**, nA-jOr, nA-shushta or nA-wakht as needed to complete the following sentences.

1. da kAbul yag maktab e .... s

2. da (H)ErAtAm yag maktab e .... s

3. emrOz besyAr .... astum

4. kAlA e .... ra alAida bAnEn

5. saresh umUman .... mEsha

6. sarem .... shud az khAter e ke sAt na dAshtum

7. dOstem dIrOz .... bUd

8. lutfan ketAbAra az Inja pas kunEn az khAter e ke destAem .... as

9. az khAter e ke teflesh .... bUd bare dAktar telefUn kad

Exercise 126 - Use nA-wakht and/or wakht as needed to complete the following sentences. Where there are two possibilities give them both, as nA-wakht/wakht.

1. cherA saretAn .... shud?

2. cherA .... nAmadI?

3. emrOz shumA .... mErasEn?

4. umUman sareshAn .... mEsha

5. dIshao tA .... Inja bUd

6. lutfan .... nayAEn

7. dIrOz az kAr .... Amadum

8. ba khyAlem .... myAya

9. emrOz .... shud

10. kI .... rasId?

Exercise 127 - Replace progressively each of the following words/phrases for the appropriate words in the sentence, emrOz ao chatal as. E.g., zamIn e Ashpaz-khAna   emrOz zamIn e Ashpaz-khAna chatal as

1. dIrOz
2. mEz e sAlUn
3. Ale
4. gElAsA
5. dIshao
6. mOtarem besyAr
7. shud
8. kAlAem
9. destAesh

Exercise 128 - Replace progressively each of the following words/phrases for the appropriate words in the sentence, pardA e sAlUn cherk as. E.g., na bUd   pardA e sAlUn cherk na bUd

1. AinE dAlEz
2. as
3. I tekka
4. sAtem
5. kAlAemA
6. na
7. Ale

LESSON FOURTEEN (dars e chArdawum)

14-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /p/ and /b/

I besyAr par dAra (It has many feathers)
I besyAr bar dAra (It is very wide)

pAk na dAra (He/she doesn't have clean [ones])
bAk na dAra (It doesn't matter)

pUra bete (Give [me] all of it)
bUra bete (Give [me] sugar)

pas as (It's behind [or, slow])
bas as (It's enough)

pEshtar na bUd (It wasn't [like this] previously)
bEshtar na bUd (There wasn't [any] more)

yag lap (one handful)
yag lab (one lip [or, edge])

I chOb pUda bUda (This wood must have been rotten)

2. Contrasting /E/ and /a/

Ush kunEn ke tEr na sha (Be careful that he/she/it doesn't pass by)
Ush kunEn ke tar na sha (Be careful that it doesn't get wet)

shEr bugOEn (Say 'shEr' [lion])
shar bugOEn (Say 'shar' [evil])

U dEr Amad (He/she/it came late)
U darAmad (He/she entered)

3. Illustrating /lkh/

aftE Aenda balkh mErEm (We're going to Balkh next week)

chAi e talkha khush na dArum (I don't like bitter [i.e., unsweetened] tea)

14-B Attached questions with khu

Ale khu kAr na dArI	You aren't busy now, are you?
Ale khu na mIrI	You aren't going now, are you?
(enshAllA) deq khu na mEshEn	I hope you don't mind! (Lit., God willing [= I hope] you won't be unhappy, will you?)
pensel e surkh khu dArEn	You have a red pencil, don't you?
tanA khu na mErEn	You aren't going alone, are you?
U khu emzAesh nEs	It's not his/her signature, is it?
az yAdetAn khu na mEra	You won't forget (it), will you?
amrAomA khu yak pyAla chAi mEkhurEn	You're going to have a cup of tea with us, aren't you?
nAn khu khOrdan	They ate, didn't they?
pOlIsa khu guftan	They told the police, didn't they?
ao khu jOsh as	The water is boiling, isn't it?
ma khu guftumet ke dest na zanesh	I told you not to touch it, didn't I?

1. Attached (or "tag") questions may be made in spoken Dari by the use of khu—as a particle which implies agreement with a question, whether affirmative or negative--usually just before the verb (both simple and compound) but occasionally in other positions (cf. the examples with "signature" and "tea", above).

2. If the verb is negative the tag ending (in English) is positive and the answer implied is negative. So, the first seven examples above expect the answer "No."

3. If the verb is positive the tag ending (in English) is negative and the answer implied is affirmative. So the last five examples above expect the answer "Yes." Note that in the final example the sentence is complex (to be explained below) and the tag ending applies only to the verb guftumet (in the principal clause), which is affirmative.

4. With compound verbs the khu may come just before the non-verbal member (as with kAr dAshtan, above) or just before the verbal member (as with nAn khOrdan).

5. yAd (memory) occurs with the verb raftan (to go) and the preposition az (from) to convey the idea of forgetting (or, if negative, of not forgetting, i.e., remembering). Thus, in the example above we have literally, "From your memory it will not go, will it?" The verb can also occur in other tenses. The preposition az is frequently omitted.

6. dest (hand) + zadan (to beat, strike) conveys idiomatically the concept of "touching" something. Cf. the English expression, "Keep your hands off," i.e., "Don't touch" or "handle".

7. The last of the examples given illustrates the fact that in Dari direct discourse is preferred when reporting speech. So,

mara guft (ke) kujA mIrI?	He/she asked me where I was going.

The translation given in English (according to English preference) is in indirect discourse, but the example in Dari actually says: "He/she asked me, 'Where are you going'?" The verb guftan in direct discourse means "to ask" or "to tell." For example,

bugOesh byA	Ask him/her to come (or, Tell him/her, Come).

ke (that) in direct discourse is often optional; hence, in one of these examples it is given in (   ) while in the other it is omitted entirely.

14-C Attached questions with nE (no)

utAq besyAr tArIk bUd, nE?	The room was very dark, wasn't it?
I qesm sEb khUb shIrIn mEbAsha, nE?	This kind of apple is very sweet, isn't it?
U bacha besyAr UshyAr as, nE?	That boy is very smart (or, bright), isn't he?
juwAbesh mAqUl na bUd, nE?	His/her answer wasn't reasonable, was it?
shumA dIshao sInumA raftEn, nE?	You went to the movie last night, didn't you?
kAghazAra da jAi mAfUz mAndEn, nE?	You put the papers in a safe place, didn't you?
bad na bUd, nE?	It wasn't bad, was it?

bufarmAEn, nE?	Go ahead, why don't you?

1. In this alternate method of forming attached questions the nE--pronounced at the end of the statement with a raised voice--anticipates agreement with the statement, whether affirmative or negative.

2. The last example given is equivalent to, "Why are you hesitating?" or "You won't be shy, will you? Please . . . "

14-D The totality pronoun kull (all)

mEfAmEn ke emrOz da kull e dunyA chand mamlakat as?	Do you know how many countries there are in the world today?
kull e mardum e afghAnestAn ba yag zubAn gap na mEzanan	The people of Afghanistan don't all speak the same language (lit., in one language).
kull e juwAbAetAn saI bUd	All of your answers were correct.
az Ashpaz-khAna kull e zarfAra byAr	Bring all of the dishes from the kitchen.
kull e muallemA (H)Azer budan, nE?	All of the teachers were present, weren't they?
kull e kAghazAra negA kunEn	Look after all of the papers.
kull e rOz garmI bUd	It was hot all day long.
kullemA raftEm	All of us went.
kulletAn mErEn yA yag du sE nafaretAn?	Are all of you going or just a few of you?
kulleshAna meshnAsum	I know (i.e., recognize) all of them.

1. The idea of totality (all of _____) may be expressed in Dari by kull in construction with ezAfI; so, kull e.

2. It is used with nouns or personal pronouns attached as objects.

3. Note the following distinctions: negA kadan (to keep, look after); sail kadan (to look at [with pleasure], view); dIdan (to see [general term]).

4. The verb shenAkhtan (to know, recognize) rather than fAmIdan (to know, understand) is used for "knowing" people.

14-E

The unchangeable past participle

maktUba neweshta kada, shAr raftum	I wrote the letter and [then] went to the city.
fekor kada kAr kO	Do your work thoughtfully (i.e., pay attention to what you're doing).
dawAra khOrda esterAat mEkunum .	After taking the medicine I'm going to rest.
lutfan tashnAb kada kAlA e pAk bupOshEn (az khAter e ke mEmAnA myAyan)	Please take a bath and put on clean clothes (since guests are coming).
dawAesha (grefta) bUbarEn	Take his/her medicine along.
maktUba (grefta) byArEn	Bring the letter along.
ketAbAema grefta mErum	I'm taking my books along.
aftE Aenda chand nafar mEmAn dAshta mEbAshEn?	How many guests will you be having (i.e., are you expecting) next week?

1. When the final /n/ is dropped from the infinitive of any verb one is left with a form such as kada, khOrda, grefta and dAshta. This form--which is unchangeable--serves as a kind of "past participle" and is used in a variety of ways, some of them yet to be introduced.

2. One common use of this form is in place of a conjunction. In this case the past participle is followed by the main verb, the subject of both the participle and the main verb is the same and the action of the participle precedes that of the main verb. Thus, the first example given above could mean equally: I wrote and went, I wrote before I went, or I went after I wrote.

3. When that which is taken, carried or brought "along" is animate--e.g., a child, wife, family--the grefta form is not usually used. Instead, katI or amrAe are preferred. So,

fAmIletAna katItAn myArEn?	Are you bringing your family along?

4. The special mEbAsha form of bUdan (cf. § 10-B) is sometimes combined with dAshta. In such cases it is more usual to keep the mE- prefix attached to bAshEn (as in the example given), although one may occasionally hear it also attached to dAshta (as if, mEdAshta bAshEn).

14-F The verb tAnestan (can, to be able)

nOkaresh uttU kada mEtAna?	Can his/her servant iron (clothes)?
chand baja da daftaretAn Amada mEtAnum?	What time can (= may) I come to your office?
sawAl e ashtuma juwAb dAda tAnestI yA nE?	Were you able to answer the eighth question or not?
bubakhshEn, ma besyAr dEr sheshta na mEtAnum	I'm sorry, [but] I can't stay (lit., sit) very long.
na-khair, yA rOz e panjshambE Amada mEtAnum yA rOz e jumma	No, sir, I can only (i.e., either) come on Thursday or Friday.
(ma) na emrOz rafta mEtAnum na fardA	I can't go either today or tomorrow.
bEchAra eqa gharIb as ke chIzA e zarUrIra kharIda na mEtAna	The poor fellow is so poor that he can't even buy the necessities (lit., necessary things) [of life].
Ale khUb darI gap zada mEtAnEn	Now you can speak Dari very well.
shumAra da kujA dIda mEtAnum?	Where can (or, may) I see you?
da kujA dIda mEtAnumetAn?	Where can (or, may) I see you?
azArIra maida kada na tAnestan	They couldn't change the one-thousand-Afghani note (or, bill).

besyAr kOshesh kadum lAken	I tried very hard but was unable to find this kind of pen anywhere in Kabul.
da kull e kAbul I qesm	
qalam paidA kada na	
tAnestum	

1. The unchangeable past participle of a verb (cf. § 14-E, above) may be used in conjunction with the verb tAnestan (can, to be able) to indicate the ability to do whatever is signified by the unchangeable form.

2. Although the past participle is unchangeable, the verb tAnestan is conjugated as usual in any tense or mood/mode where it logically occurs.

3. Since the usual (and natural) intent of this compound is to show ability is also implies "knowing how to" do something.

4. Furthermore, the compound may be used in asking permission--"can" instead of "may," as is becoming more and more common in American English.

5. The conjunction yA (or) when required--although normally the context is clear without it--may be repeated as its own correlative; thus, yA . . . yA (either . . . or). Similarly, the simple negative na (not) can be repeated as its own correlative in the negative sense of na . . . na (neither . . . nor). In this construction the verb is not repeated.

6. The negative prefix bE- in the sense of "without" occurs commonly in compounds in Dari. So here, bE-chAra (without solution) means "poor, helpless, in a bad way or state," in contrast to gharIb which means only "financially poor."

14-G

The use of dega/degAm in the sense of "else," "some other," "additional," "any more"

dega kI (H)ErAt raft?	Who else went to Herat?
degAm kase (H)ErAt raft?	Did anyone else go to Herat?
dega qalam e ranga dArEn?	Do you have some other colored pen?
degAm qalam e ranga dArEn?	Do you have any more colored pens?
yag jOra bUt e dega betEn	Give me some other pair of shoes.
yag jOra bUt e degAm kAr dArum	I need one more pair of shoes.
muallem sAeb dega chI guft?	What else did the teacher say?
muallem sAeb degAm chIze guft?	Did the teacher say anything else?

tA chand sAl e dega da afghAnestAn mEbAshEn?	How much longer (lit., for how many more years) will you be in Afghanistan?
tA chand sAl e degAm da afghAnestAn mEbAshEn?	Will you be in Afghanistan for a few more years [besides what you have already been]?
yak panjsadI dega bete	Give (me) some other five-hundred-Afghani note [instead of this one].
yak panjsadI degAm bete	Give (me) another five-hundred-Afghani note [in addition to this one].
dega kujA raft?	Where else did he/she/it go?
degAm jAi raft?	Did he/she/it go anywhere else [besides, or in addition to where you have already mentioned]?
dega chetOr astEn?	What else have you got to say about yourself (lit., how else are you)?

1. The use of the word dega (or degAm--i.e., dega + -Am) brings something additional into the picture of the same sort or type that has already been mentioned. Generally speaking, dega stresses another or "some other" than what has already been mentioned or considered while degAm conveys more the idea of "additional, any more" besides what has already been mentioned or considered.

2. dega may be used with question words such as kI (who?), chI (what?), kujA (where?) and chand (how many?) while degAm may be used with indefinite words such as kase (someone), chIze (something), jAi (somewhere) and chand (a few).

3. When people have gone through the usual--and lengthy!--formalities of greeting (cf. § 5-G), especially when meeting someone after a long time or when one is embarrassed or reluctant to introduce a matter of business at hand, "dega" may begin a second round of greetings while one, as it were, stalls for time and collects his thoughts . . . or his courage! (The last example above illustrates this usage very well.)

14-H Expressing "to live" (zendagI kadan, sheshtan, mEbAsha)

pAdshA e afghAnestAn da kAbul zendagI mEkuna	The King of Afghanistan lives in Kabul.
fAmIlemA da pAkestAn zendagI mEkad	Our family used to live in Pakistan.

shumA da kujA e kArtE chAr mIshInEn?	Where do you live (lit., sit) in Karte Char?
mA da sarak e awal e kArtE chAr mIshInEm	We live on 'Sarak-e-awal' (lit., First Street) in Karte Char.
unA da kAbul mEbAshan	They live in Kabul.

1. zendagI kadan is a rather formal way of expressing "to live" and is not as common as the simple verb sheshtan (to sit, to live). (Cf. the English "reside" [from the Latin residēre, "to sit back"].) sheshtan may, of course, mean nothing more than just "sit," as:

bufarmAEn, da sAlUn bIshInEn	Please have a seat in the living room.
Inja bIshI	Sit here.

2. Not many streets in Kabul have names; only the larger ones do. But it happens that there is a sarak e awal (First Street) in Karte Char. The streets are more likely to be described by familiar landmarks on them (e.g., a school or hospital) than by proper names. For Kabul City maps giving the names of (some) streets, intersections and noteworthy locations see Appendix VII.

3. The special mEbAsha form of bUdan (cf. § 10-B) may also convey the idea of "staying, living" since it indicates the continuation of the state or condition "to be".

14-I The use of pEsh e to convey possession

kI ketAb dAra?	Who has a book?
ketAb pEsh e kI s?	Who has the book?
ketAb pEshesh as	He/she has the book.
bAisekel pEsh e kI s?	Who has the bicycle?
bAisekelem pEshet as?	Do you have my bicycle?
bAisekelem pEsh e tU s?	Do you have my bicycle?
kelI pEsh e nOkaretAn as	Your servant has the key.

1. pEsh e which means "by, near, close to, with" is very commonly--but not always (e.g., pEsh e dAktar burEn [Go to the doctor])--used to indicate possession, the thing mentioned (normally definite) being "near" or "with" the one joined in construction with pEsh e. It means "to have in

one's grasp, control or use" while dAshtan (to have) occurs in the more general sense of "to own or possess".

2. In the first example--given with dAshtan and no object marker--the question is an open one, the object is indefinite and the answer is uncertain. In the other examples the implication is that a specific book, bicycle or key has been mentioned or is being referred to. Hence, the pEsh e form is employed in preference to dAshtan.

14-J The use of az pEsh___ (by) to indicate agent (with intransitive verbs)

bubakhshEn, ketAbetAn az pEshem cherk shud	I'm sorry (that) I got your book dirty (lit., [that] your book became soiled by me).
gElAsem az pEshesh shekest	He/she broke my glass (lit., my glass [got] broke[n] by him/her).
chetOr az pEshet gum shud?	How did you lose it? (Lit., How did [it] become lost by you?)

1. In Dari things which happen accidentally or unexpectedly are usually expressed with intransitive verbs while the (hapless) agent is put in construction with az pEsh, in the sense of "by, because of, due to."

2. Such a construction avoids or mitigates the harshness that would be conveyed by saying, "I broke" or "I tore," in favor of the less blameworthy, "It got broken (or, torn) by me," etc.

14-K Vocabulary for Lesson Fourteen

az pEsh___	by (indicating agent)
(H)Azer	present, in attendance (adj.)
bEchAra	helpless, poor (lit., without solution)
dega/degAm	else, some other, additional, any more, another
dEr	late, for a long time
dest zadan	to touch, handle
dunyA	world
emzA	signature, endorsement
esterAat kadan	to rest

fAmIl	family
garmI	heat
gharIb	(financially) poor
gum shudan	to become (or, be) lost
jOsh	boiling; summit, peak, "season" (for something)
juwAb	answer, reply
juwAb dAdan	to answer, reply; to dismiss, "fire," let go
kase	someone; (neg.) no one
khu	(untranslatable particle, used as a "tag" ending)
kull	all (with ezAfI, showing totality)
mAfUz	safe, secure (adj.)
mamlakat	country
mAqUl	reasonable, sensible
negA kadan	to keep (an eye on), look after, take care of
pAdshA	king
paidA kadan	to find, get, locate, obtain, produce
pEsh e	"have," "has" (belonging to, showing possession); to, (over) to
pOlIs	police
saI	correct, all right, O.K.
sEb	apple
shenAkhtan	to recognize, know [pres., meshnAsa]
sheshtan	to sit, live, dwell [pres., mIshIna; impvs., bIshI, bIshInEn]
shIrIn	sweet
surkh	red
tAnestan	to be able, can [pres., mEtAna]

tArIk	dark (adj.)
UshyAr	smart, bright, clever, intelligent
uttU kadan	to press, iron (clothes)
yA	or (when repeated = either . . . or)
yAd ___ raftan	to forget (frequently with suffix and az [showing person])
zarUr(I)	essential, important, necessary
zendagI kadan	to live, dwell (more formal)
zubAn	language, tongue

Exercises for Lesson Fourteen

(to be written as well as practiced orally with the teacher)

Exercise 129 - Add khu or nE as required to complete these attached questions.
E.g., shumA .... mAnda astEn. shumA khu mAnda astEn

1. unA shumAra .... shenAkhtan
2. az yAdetAn .... na mEra
3. fAmIletAn jelAlAbAd raft, ...
4. marIz Ale esterAat mEkuna, ...
5. pAdshA da kAbul zendagI mEkuna, ...
6. bAisekeletAna .... na mEbarEn
7. kAghazAeta .... paidA kadI
8. sareshAn nA-wakht mEsha, ...
9. Ura .... negA mEkunEn
10. wezArat .... emrOz wAz nEs

Exercise 130 - Use kull + appropriate endings, as needed, or Ech to complete the following. E.g., ... paisa dAran? kulleshAn paisa dAran?

1. zarfA da I anwArI .... mAfUz nEs 2. .... az englestAn astan

3. .... sawAlA AsAn bUd
4. .... kAlAra uttU kadI?
5. dAktar sAeb .... mIbIna
6. dIrOz .... paghmAn raftEn
7. da Inja az amrIkA .... kas nEs
8. ba khyAlem .... telefUn dAran
9. .... kAbul da maidAn e awAI bUd
10. unA pIshIn ...... esterAat na mEkunan

Exercise 131 - Complete the following with the past participle of the verb given in ( ). E.g., kull e ketAbAra .... byAr (greftan). kull e ketAbAra grefta byAr

1. dars e sEzdawuma tekrAr .... byAEn (kadan)
2. feker .... juwAb bete (kadan)
3. dAlarAra tabdIl .... pas myAyum (kadan)
4. nAna .... mErEn? (khOrdan)
5. baksema .... maidAn e awAI mErum (greftan)
6. bareshAn neweshta .... rawAn kadum (kadan)
7. bUrE khUb e safEd .... byArEn (kharIdan)
8. cherA feker .... kAr na mEkunI? (kadan)
9. bachA dest .... kharAb kadanesh (zadan)
10. kAlAra uttU .... rafta mEtAnEn (kadan)

Exercise 132 - Use the present tense of tAnestan in each of the following. E.g., shumA darI gap zada .... ? shumA darI gap zada mEtAnEn?

1. dOkAndAr panjsadIra maida kada na ....
2. dAktar sAeb chand baja shumAra dIda .... ?
3. shumA kudAm sawAla juwAb dAda na .... ?
4. mA tA rOz e panjshambE rasIda na ....
5. bale, sAeb, kullemA rafta ....
6. muallem sAeb emrOz Amada na ....
7. tU paidA kada na .... ?
8. bEchAra eqa marIz as ke nAn khOrda na ....

9. kudAmetAn juwAb dAda .... ?

10. bubakhshEn, ma darI khAnda na ....

Exercise 133 - Use the past tense of tAnestan (including the negative when required) in the following. E.g., shumA unAra dIda na .... ?
shumA unAra dIda na tAnestEn?

1. dIshao bEchAra khUb esterAat kada ....
2. kharIda .... az khAter e ke paisa na dAshtan
3. besyAr nafara dAwat kada .... az khAter e ke khAnEmA khurd bUd
4. brAdaresh aftE guzashta Amada na ....
5. parI-rOz shurO kada .... az khAter e ke wakht na dAshtEm
6. dIrOz ma kAlAra shushta ....
7. padar O mAdaretAn rafta .... ?
8. emrOz rahIm (H)Azer shuda ....

Exercise 134 - Use dega/degAm as required to complete these sentences.

1. .... chI dArEn?
2. yag maktUb e .... baresh rawAn kunEn
3. yag dafE .... kOshesh kO
4. bare panj shash mA e .... darI mEkhAnEm
5. dIrOz .... chI kadEn?
6. .... kudAm ketAba mEkhAnEm?
7. da sAlUn .... kI mIshIna?
8. unA mesl e az U yakI .... kharIdan
9. yak pArsal e .... dIrOz rasId
10. dIshao da yag dAwat e .... raftEm
11. .... chI guftetAn?

Exercise 135 - Use the correct form of sheshtan in the following. E.g., muallemetAn da kujA .... ? muallemetAn da kujA mIshIna?

1. du sAl pEsh mA da U khAna ....

2. unA da kudAm sarak e shAr e nao .... ?

3. yak chand daqa Inja ....

4. Ale shumA da kujA .... ?

5. dAktar sAeb da kujA e kArtE sE .... ?

Exercise 136 - Use az pEsh _____ or pEsh e as required to complete the following.

1. ba khyAlem ....esh gum shud

2. qalamem .... kI s?

3. qalamem ....em gum shud

4. .... dAktar cherA na mEbarEnesh?

5. chI wakht .... dAktar mErEn?

6. AinE dAlEz .... e kI shekest?

7. marIza .... dAktar klArk bubarEn

8. khUb shud ke ....em na shekest

9. kAghazAra ....esh byAr

10. .... ma nEs

11. lutfan saodAra tA .... mOtar amrAem bubarEn

Exercise 137 - Use the correct correlative (yA or na) to complete the following.

1. na ma rafta mEtAnum .... khAnumem

2. yA da I afta .... aftE Aenda mIbInumesh

3. na shumAra dId .... mara

4. na dIrOz Amad .... emrOz

5. yA surkh rang kunEn .... safEd

6. yA da bAisekel mErum .... pyAda

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LESSON FIFTEEN (dars e pAnzdawum)

15-A Pronunciation drill (to be done only with the teacher)

1. Pronouncing /H/ (when not doing so would obliterate a meaningful distinction)

da awal e baHAr darakhtA bAr na mEkunan (Trees are not loaded with fruit at the beginning of spring)

az bar kada baHr zyAt as (There is more sea than land [in the world])

2. Contrasting /A/ and /U/

bAd neweshta kO (Write 'bAd' [wind])
bUd neweshta kO (Write 'bUd' [he/she/it was])
dIrOz besyAr bAd bUd (Yesterday there was a lot of wind)

bAma dIda mEtAnEn? (Can you see the roof?)
bUma dIda mEtAnEn? (Can you see the owl?)
bUm da sar e bAm sheshta (The owl is sitting on the roof)

Ash na dAra (He/she doesn't have 'Ash' [a noodle dish])
Ush na dAra (His/her mind is wandering)

mAsh da Ashpaz-khAna s (The lentils are in the kitchen)
mUsh da Ashpaz-khAna s (The mouse is in the kitchen)

jangal khAk dAra (The woods are [plenty] dirty)
jangal khUk dAra (There are [wild] hogs in the woods)

rA ba rA burO (Go straight [or, directly] [there])
rU ba rU burO (Go straight ahead)

tA bAnesh (Put it down)
tU bAnesh (You leave it)
tU tA kadIsh? (Did you lower [or, unload] it?)

utAq e dUd-pura barem dAd (He/she gave me the smoke-filled room)

AlU e AlA paw e chand as? (How much are the best-quality plums?)

mAr mUra mEkhura (Snakes eat insects)

3. Illustrating /ft/

khAna az pEshesh muft raft (He/she sold the house very cheap [lit., free])

taft e dEg bAlA shud (The steam from the kettle ascended)

aft rOz yag afta s (There are seven days in a week)

15-B The subjunctive, expressing contingency

With bUdan (to be)

	Singular		Plural	
1	bAshum	I should, may be, etc.	bAshEm	we should, may be, etc.
2	bAshI	you " " "	bAshEn	you " " "
3	bAsha	he/she/it " "	bAshan	they " " "

With shudan (to become)

	Singular		Plural	
1	shawum	I should, may become	shawEm	we should, may become
2	shawI	you " " "	shawEn	you " " "
3	shawa	he/she/it " "	shawan	they " " "

With kadan (to do, make ___)

	Singular		Plural	
1	kunum	I should, may do, etc.	kunEm	we should, may do, etc.
2	kunI	you " " "	kunEn	you " " "
3	kuna	he/she/it " "	kunan	they " " "

With raftan (to go)

	Singular		Plural	
1	burum	I should, may go, etc.	burEm	we should, may go, etc.
2	burI	you " " "	burEn	you " " "
3	bura	he/she/it " "	buran	they " " "

With guftan (to say)

	Singular		Plural	
1	bugOyum	I should, may say	bugOEm	we should, may say
2	bugOI	you " " "	bugOEn	you " " "
3	bugOya	he/she " " "	bugOyan	they " " "

1. The subjunctive forms of bUdan, shudan and kadan are irregular and are given here as exceptions to be learned. Occasionally a "regular" form bukunum may be heard instead of the irregular (but more common) kunum (cf. § 8-E-1).

2. The usual subjunctive form follows the pattern indicated by the verbs raftan (to go) and guftan (to say), i.e., it begins with a b- as prefix--cf. the imperative, § 8-E-1--and incorporates -u-, -e- or -I- as the usual connecting vowel. The first (or b-) syllable is accented.

3. Since one cannot predict the exact form that the subjunctive will take it needs to be learned as one of the basic forms of each verb, although in most cases it follows the pattern of the imperative. The subjunctive form of every verb introduced hereafter in this course will be included as a part of the vocabulary. For a summary of verb forms for all of the verbs used in this course see Appendix XI.

4. Personal endings, indicating the subject--as learned previously in § 3-F--are added. The same rules about the agreement of the subject and whether or not subject pronouns should be included are observed as for the tenses previously introduced.

5. The verb dAshtan (to have) uses a compound form for the subjunctive, consisting of the unchangeable past participle dAshta plus the appropriate form of the subjunctive of bUdan; so, dAshta bAsha, etc.

6. Except for the irregular forms, when the negative occurs the b- prefix with its accompanying vowel--e.g., be-, bu-, bI- -- is dropped and the negative prefix na- is substituted, with the accent coming on the na-.

7. It should be noted that although the subjunctive and imperative forms appear to be similar it is only in the second person plural that they are alike; the second person singular form is quite different. Thus, bAsh--bAshI; shO--shawI; kO--kunI; burO--burI; bugO--bugOI; and even bushOi--bushOI (from shushtan, to wash). The first of these forms is the imperative (already learned in § 8-G) while the second form is the subjunctive.

15-C The subjunctive of verbs introduced in the first eight lessons (to be added to § 8-G)

Infinitive		Subjunctive	
		Affirmative ←3.p.s.→ Negative	
Amadan	to come	byAya	nayAya
Awurdan	to bring	byAra	nayAra
bOrdan	to take, carry	bubara	nabara
bUdan	to be	bAsha	nabAsha
dAdan	to give	beta	nata
dAshtan	to have	dAshta bAsha	nadAshta bAsha
dIdan	to see	bIbIna	nabIna
fAmIdan	to understand, know	bufAma	nafAma
guftan	to say, call, tell, ask	bugOya	nagOya
kadan	to do	(bu)kuna	nakuna
kharIdan	to buy	bekhara	nakhara
pUshIdan	to wear, put on	bupOsha	napOsha
raftan	to go, leave	bura	nara
shudan	to become	shawa	nasha
shunIdan	to hear, listen to	beshnawa	nashnawa
shushtan	to wash	bushOya	nashOya

15-D Summary of verb formations for the verbs in Lessons Nine to Fifteen

Infinitive		Present 3.p.s.	Imperative Singular	Imperative Plural	Subjunctive 3.p.s.
aftAdan	to fall	mefta			**befta** **nafta**
andAkhtan	to throw	mendAza	bendAz nandAz	bendAzEn nandAzEn	bendAza nandAza
barAmadan	to leave	mebrAya	barAi nabrAi	barAEn nabrAEn	barAya nabrAya

Infinitive		Present 3.p.s.	Imperative Singular	Imperative Plural	Subjunctive 3.p.s.
bArIdan	to precipitate	mEbAra			bubAra nabAra
bUdan	to be	mEbAsha	See § 8-G, p. 86, for other forms		
dOkhtan	to sew	mEdOza	budOz nadOz	budOzEn nadOzEn	budOza nadOza
gashtan	to turn	mEgarda	begard nagard	begardEn nagardEn	begarda nagarda
greftan	to take, grab	mIgIra	bIgI nagI	bIgIrEn nagIrEn	bIgIra nagIra
khAndan	to read, study	mEkhAna	bekhAn nakhAn	bekhAnEn nakhAnEn	bekhAna nakhAna
khEstan	to arise, get up	mEkhEza	bekhe nakhe	bekhEzEn nakhEzEn	bekhEza nakhEza
khOrdan	to consume	mEkhura	bukhO nakhO	bukhurEn nakhurEn	bukhura nakhura
mAndan	to put, let	mEmAna	bAn namAn	bAnEn namAnEn	bAna namAna
rasIdan	to reach, arrive	mErasa	beras	berasEn	berasa narasa
sAkhtan	to make	mEsAza	besAz nasAz	besAzEn nasAzEn	besAza nasAza
shekestan	to break [v.i.]	meshkena			beshkena nashkena
shenAkhtan	to recognize	meshnAsa			beshnAsa nashnAsa
sheshtan	to sit, live	mIshIna	bIshI nashI	bIshInEn nashInEn	bIshIna nashIna
sOkhtan	to burn [v.i.]	mEsOza			busOza nasOza
tAnestan	can, to be able	mEtAna			betAna natAna
zadan	to beat, hit	mEzana	bezan nazan	bezanEn nazanEn	bezana nazana

1. The special mEbAsha form of bUdan (cf. § 10-B) is included in this list since only the form "as" (is) was given in the summary in § 8-G, p. 86.

2. Where blanks are left in the above chart the forms are not likely to occur.

15-E Uses of the subjunctive

Possibility

aga wakht dAshta bAshum aksAra baretAn neshAn mEtum	If I have time, I'll show you the pictures.
aga khUb kAr nakunI mumken juwAbet betum	If you don't do your work well, it's possible (that) I may let you go (= 'fire' you).
mumken as ke da dEmazang paidA kada betAnI	It is possible that you may be able to find (it) in De Mazang.
mumken (as ke) khao bAsha	It's possible that he/she is asleep.
shAyad fArsI gap zada natAnan	Perhaps they can't speak Persian.
shAyad fardA byAyan	Perhaps they may come tomorrow.
ma mErum ba shart e ke ejAza beta	I'll go provided (lit., on condition that) he/she gives (me) permission.
farz kunEn ke tA rOz e dushambE derIshIra dOkhta natAna--bAz chI kunEm?	Suppose he/she can't make (lit., sew) the suit by Monday. What will we do then?

1. shAyad (perhaps, maybe) is not used with the present tense but only with the subjunctive (as here) and some tenses yet to be introduced.

Necessity / Responsibility

majbUr astum ke **taqrIban tA** panj baja Inja bAshum	I have (or, am compelled) to stay here until approximately 5:00 o'clock.
Adam bAyad etu(r) nakuna	One shouldn't (or, ought not to) act this way.

aga destet narasa, bAyad zInAra byArI	If you can't reach (it), you should bring the ladder.
da I utAq bAyad besyAr AstA gap bezanEn	You must talk very quietly in this room.
panj baja shud--bAyad khAna burum	It's 5:00 o'clock--I have to (or, should) go home.
zarUr as ke pEsh e dAktar bubarEnesh	It's essential that you take him/her to the doctor.

2. Just as with shAyad, bAyad (should, ought to) requires the subjunctive (and some other tenses yet to be introduced).

3. The examples given so far, as well as those to follow, are only representative (and not at all exhaustive) of the variety of usage for the subjunctive. Moreover, the subjunctive is required with certain special verbs, yet to be introduced in this course.

4. In the nature of the case the subjunctive suggests that which is contingent upon certain other factors--whether expressed or only implied--and thus covers a wide range of such ideas: e.g., hope, desire, resolution, object or purpose, effect or consequence, disinclination, fear, order, advice, duty, necessity, effort, permission, perplexity, wish, etc. The six groupings given in this section are only by way of suggestion; they may be broken into many other categories of meaning while some of the examples given may overlap the classifications.

Inquiry

chAi tayAr kunum yA qAwa? tashakur, Ech kudAmesha nE	Should I make tea or coffee? Neither one, thank you.
az bAzAr chI byArum? yak sE pao gOsht byArEn	What should I bring from the marketplace? Bring three 'pao's of meat.
Ale bAzAr burum? nE, Ale narO	Should I go to the marketplace now? No, don't go (just) now.
az kudAm rA paghmAn burEm?	Which way should we take to Paghman?
chI qesm jumla besAzum?	What kind of sentence(s) should I make?

5. Note that when the subjunctive is used in asking questions the answer is given in the imperative.

Permission

ejAza s ke katIt burum? -- cherA nE?	May I go with you? (Lit., Do I have permission . . . ?) Why not? (= Of course, by all means).
ejAza s ke az Inja aks bIgIrum? -- bale, bufarmAEn	May I take a picture here? Yes, please do.

6. ejAzas? (ejAza + as) is a standard courtesy formula when asking for permission to do something. If the context is clear--as, for example, after sitting and talking a while--when one wants to leave, "ejAza s?" by itself (Is there permission? or, May I?) may be used without any clause following, as it will be understood that one is asking for permission to leave.

Result / Purpose

kOshesh kunEn ke tA tOp da daftarem berasEn	Try to get to my office by noon.
bAisekeleta qulf kO ke gum nasha	Lock your bicycle so it doesn't get lost (= taken).
kurtIta bupOsh ke rEzesh nakunI	Wear your jacket so you don't catch cold.
Ush kO ke az pEshet nafta	Be careful that you don't drop it (lit., that it doesn't fall from [= by] you).
Ush kunEn ke az yAdetAn nara	Be careful that you don't forget it.
zUt shawEn ke nA-wakht nasha	Hurry up so we won't be late (lit., so it might not become late).
kOshesh mEkunum ke fArsIra zUt yAd bIgIrum	I'm trying to learn Persian quickly.
Atesh bAyad kam bAsha ke dEg nasOza	The fire should be low so that the food (lit., kettle) doesn't burn.

Adrasesha greftum ke baresh chIze rawAn kunum	I got his/her address in order to send him/her something.

Wish/ Desire

ummEd as ke kulletAn da emte(H)An kAmyAb shawEn	I hope (lit., hope is) that all of you will pass (lit., be successful in) the examination.
khudA shafA beta	May God heal [you/him/her/them].
khudA kuna ke fardA bArAn nabAra	I hope (lit., God grant that) it won't rain tomorrow.
khAnE nawetAn mubArak!	Congratulations on your new home!
kAshke emrOz AwAleshAn berasa	I hope (lit., would that) I'll hear (lit., news will arrive) from them today.
delem as ke paghmAn burum	I want to go (or, feel like going) to Paghman.
cheshmetAn rOshan!	How nice for you! (Lit., May your eye[s] be bright).
mAnda na bAshI!	May you not be tired!

7. As previously noted, the Muslim's view of God and His sovereignty permeates his speech and causes him to attribute many commonplace occurrences of life to God's activity or will. Thus, while an English speaker is more likely to say, "I hope . . .", the speaker of Dari will often as not put this as, "May God grant . . . " or "God willing, . . . "

8. The phrases khAnE nawetAn mubArak! and cheshmetAn rOshan! both have the subjunctive form bAsha (may it be) understood but not expressed.

9. The word mubArak (blessed) is used to express congratulations in a variety of contexts. However, in Dari the person himself is not congratulated (mubArak) but a thing or an event related to him is. So, you would never say "shumA mubArak bAshEn" (May you be blessed [congratulated]), but:

khAnE nawetAn mubArak (bAsha)	Congratulations on your new house!
tefletAn mubArak (bAsha)	Congratulations on your baby!
kAr e nawetAn mubArak (bAsha)	Congratulations on your new job!

10. The phrase cheshmetAn rOshan! is used to express one's happiness to another on the arrival in person of or receipt of a letter from a loved one, e.g., a child. It has the idea of, "Now you are really happy; may you be so" (referring to the sparkle in one's eye on such an occasion--hence, the literal, "May your eye[s] [continue to] be bright!").

11. Along with the usual greetings (cf. § 5-G) the phrase mAnda na bAshI/En (May you not be tired!) is a common form of greeting, especially when encouragement seems to be called for. It may be followed in appreciative response by any of the following:

zenda bAshI/En	May you live [long]!
salAmat bAshI/En	May you be [kept] safe!
khush bAshI/En	May you be happy!

12. The last of these, khush bAshI (or, bAshEn), is the normal response to khush AmadEn (Welcome), equivalent to a "Thank you." (Cf. § 10-F-3.)

13. salAmat bAshI/En is also a common way of expressing appreciation in the sense of "Thank you", whether for something accepted or refused, or even in greetings. So, "Thank you, I appreciate it." If something is refused, then it is common to prefix a negative, as "nE, (tashakur) salAmat bAshI/En."

14. Although (as mentioned in § 5-G-7) there is no ordinary response to a "Thank you" which is exactly equivalent to "You're welcome," the last three mentioned wishes above serve that purpose very well. Thus, while foreigners have a tendency to overwork the word tashakur (thank you) the ordinary Afghan response to a tashakur is more likely to be salAmat bAshI/En, zenda bAshI/En or khush bAshI/En.

15. The word del (heart) is commonly used with possessive adjectives suffixed to show wish or desire, as in the example with "going to Paghman", above, and the phrase,

deletAn	As you like (or, however you prefer). (Lit., your heart).

15-F Vocabulary for Lesson Fifteen

Adras	address
aftAdan	to fall [pres., mefta; subjv., befta]
aga	if, in case
aks greftan	to take a picture, to photograph

AstA	slow(ly), quiet(ly) [repeated for emphasis]
Atesh	fire
AwAl	information, news, "word" of (or, from)
ba shart e ke	on condition that, provided (that)
bArIdan	to precipitate (of rain or snow) [pres., mEbAra; subjv., bubAra]
bAyed	should, ought to
cherA nE	Why not? (= of course; by all means; please do)
cheshem	eye
dEg	kettle, cooking pot
del	heart; wish, preference, liking
derIshI	suit (of clothes)
dest rasIdan	to reach
dOkhtan	to sew [pres., mEdOza; impv., budOz; subjv., budOza]
fArsI	Persian (language) [an alternate name for Dari]
farz kadan	to suppose, imagine, think
gOsht	meat, flesh
jumla	sentence
kAmyAb	successful
kAshke	Would that; O that
kurtI	(short length) coat, jacket
majbUr	compelled, forced; "have to"
mubArak	blessed, happy, fortunate; "congratulations"
mumken	possible
neshAn dAdan	to show
qulf kadan	to lock

rA	way, road, street
rEzesh kadan	to catch a cold
rOshan	bright, shining
sAkhtan	to make [pres., mEsAza; impv., besAz; subjv., besAza]
salAmat	safe, secure
shafA	healing, cure
shAyad	perhaps, possibly, maybe
sOkhtan	to burn, get burned (intransitive) [pres., mEsOza; subjv., busOza]
ummEd	hope, expectation
Ush kadan	to be careful of, aware of; to pay attention that
yAd greftan	to learn
zenda	living, alive
zUt shudan	to hurry (up)

Exercises for Lesson Fifteen

(to be written as well as practiced orally with the teacher)

Exercise 138 - Complete these sentences with the appropriate subjunctive form of the verbs indicated. E.g., aga bArAn .... na mErum. (bArIdan) aga bArAn bubAra, na mErum

1. aga shumA AstA AstA gap .... mEfAmum (zadan)
2. aga (H)ukUmat ejAza .... sAl e Aenda jApAn mEra (dAdan)
3. aga da tAwIl-khAna I qesm bukhArI .... du dAna byArEn (dAshtan)
4. aga besyAr zarUrI .... zUt khalAsesh mEkunum (bUdan)
5. aga .... baresh mEgum (Amadan)
6. aga .... dega paidA na mEsha (shekestan)
7. aga Ira .... baretAn fAida s (kharIdan)

8. aga darsΛetΛna ar rOz tekrΛr .... bare emte(H)Λn tayΛr mEbΛshEn (kadan)

9. aga Ira barem negΛ .... baret paisa mEtum (kadan)

10. aga sEb khUb shIrIn .... yak chΛr pao byΛrEn (bUdan)

Exercise 139 - Turn these subjunctives into negatives. E.g., shΛyad fardΛ byΛya. shΛyad fardΛ nayΛya

1. mumken as ke da shΛr e nao paidΛ shawa
2. mumken as ke U qesm gOsht dΛshta bΛsha
3. mumken as ke darwΛza qulf shawa
4. mumken as ke darI gap zada betΛna
5. mumken as ke maktUbesh berasa
6. shΛyad U ejΛza beta
7. fardΛ shΛyad bΛrΛn bubΛra
8. shΛyad ba I qImat beta
9. shΛyad I qΛlIna khush kuna
10. shΛyad wakht khΛna burum

Exercise 140 - Complete the following with the appropriate subjunctive form of the verbs indicated in ( ). E.g., shΛr mErum ba shart e ke wakht .... (dΛshtan) shΛr mErum ba shart e ke wakht dΛshta bΛshum

1. pyΛda mErEm ba shart e ke bΛrΛn na .... (bΛrIdan)

2. mEbarumesh ba shart e ke da mOtar jΛi .... (bUdan)

3. pEshesh mErum ba shart e ke daftaresh emrOz wΛz .... (bUdan)

4. bareshΛn neweshta mEkunum ba shart e ke ΛdraseshΛn paidΛ .... (shudan)

5. baresh mEgum ba shart e ke ....esh (dIdan)

Exercise 141 - Complete the following with majbUr, zarUr or bΛyad as needed. E.g., ... astum ke unja burum. majbUr astum ke unja burum

1. bEchΛra .... as ke shao O rOz kΛr kuna

2. .... as ke emrOz khat neweshta kunI

3. ma shash bajE sOb .... barΛyum

4. .... astEm ke pyΛda burEm

5. .... khΛnE mestar klΛrk bubarEnesh

6. .... as ke zUt fArsIra yAd bIgIrum

7. .... az bAzAr saodA byArum

8. emrOz .... astum ke kAlAra bushOyum

9. .... rOz e jummAm kAr kunEm ke khalAs shawa

10. .... as ke .... shumA Inja bAshEn

Exercise 142 - Complete these sentences with the first person singular subjunctive form of the verbs given in ( ). E.g., chAi tayAr .... yA qAwa? (kadan) chAi tayAr kunum yA qAwa?

1. rAjEba I maktUb amrAe kI gap .... ? (zadan)

2. chand baja .... ? (raftan)

3. emshao chand safa .... ? (khAndan)

4. baresh chand dAna .... ? (dAdan)

5. kudAm qesmesha estEmAl .... ? (kadan)

6. bare fardA chand jumla neweshta .... ? (kadan)

7. kAghaza baresh chI wakht .... ? (bOrdan)

8. baretAn degAm chAi .... ? (andAkhtan)

9. bare nAn e shao chI tayAr .... ? (kadan)

10. bareshAn chI .... ? (guftan)

Exercise 143 - Complete the following with the appropriate subjunctive form of the verbs shown in ( ). E.g., bAisekeleta qulf kO ke gum na .... (shudan) bAisekeleta qulf kO ke gum nasha

1. Ush kunEn ke dEg na .... (sOkhtan)

2. unA kOshesh mEkunan ke darI gap .... (zadan)

3. pOsta-khAna raftum ke pArsala rawAn .... (kadan)

4. majbUr nEstEm ke pyAda .... (raftan)

5. kOshesh kunEn ke tA naorOz .... (Amadan)

6. yAdetAn .... ke kull e sawAlAra juwAb .... (raftan, dAdan)

7. Ush kunEn ke az pEshetAn .... (shekestan)

8. baresh neweshta kadum ke zUt rawAnesh .... (kadan)

Exercise 144 - Complete the following with the appropriate subjunctive form of the verbs shown in ( ). E.g., ummEd as ke emrOz awA khUb .... (shudan) ummEd as ke emrOz awA khUb shawa

1. khudA .... ke kulletAn kAmyAb .... (kadan, shudan)

2. ummEd as ke mestar fArmar emrOz .... (Amadan)

3. khudA .... ke padaretAn zUt jOr .... (kadan, shudan)

4. ummEd as ke Ashpaz khAnEshAna paidA kada .... (tAnestan)

5. kAshke unA emrOz telefUn .... (kadan)

6. kAshke mara khao na .... (greftan)

7. ummEd as ke U Ale da daftar .... (bUdan)

Exercise 145 - Replace progressively each of the following words or phrases for the appropriate words or phrases in the sentence, zenda bAshI. E.g., mAnda na. mAnda na bAshI

1. khush
2. bAshEn
3. zenda
4. mAnda na
5. salAmat
6. bAshI
7. bAsha
8. mubArak
9. bachEtAn
10. mOtar e nawetAn

LESSON SIXTEEN (dars e shAnzdawum)

16-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /ch/ and /j/

bare mEmAn chAi tayAr kO (Get tea ready for the guest)
bare mEmAn jAi tayAr kO (Get a place ready for the guest)

ba khyAlem ke U chuwAn as (I think it's an alloy)
ba khyAlem ke U juwAn as (I think he/she is a young person)

bEchAra Ech chUrI na dAra (The poor woman doesn't have a bangle)
bEchAra Ech jUrI na dAra (The poor fellow is a hypochondriac)

panj bacha s (There are five boys)
panj baja s (It's five o'clock)

I kach as (This is a [carpenter's] square)
I kaj as (This is crooked)

shIr mEjUshId (The milk was boiling)
shIr mEchUshId ([The baby] was drinking [lit., sucking] milk)

2. Illustrating /ao/

bare gao az aodAn ao bete (Give the cow water from the water container)

chaokIra da aolI bOrd (He/she carried the chair out into the yard)

palawa khOrda, khao kad (He/she ate 'palao' and went to sleep)

3. Illustrating /khch/ and /khsh/

qAlIn khUb $\left\{\begin{matrix}\text{nakhch}\\ \text{nakhsh}\end{matrix}\right\}$ dAra (The rug has a very nice pattern in it)

mEz $\left\{\begin{matrix}\text{pakhch}\\ \text{pakhsh}\end{matrix}\right\}$ as (The table is low)

paisara $\left\{\begin{matrix}\text{bakhch}\\ \text{bakhsh}\end{matrix}\right\}$ kad (He/she distributed the money)

16-B Suggestions with "Let's . . . " (which include the speaker)

byAEn ke yak sAt gap bezanEm	Let's chat a while.
byAEn ke pyAda burEm	Let's walk (lit., go on foot) [instead of some other way].
byAEn ke unAra zAmat natEm	Let's not bother them.
byAEn ke az rAdyO khabarAra beshnawEm	Let's listen to the news on the radio.
byAEn ke fardA qandAr narEm -- bAz pas-fardA mErEm	Let's not go to Kandahar tomorrow; but (lit., then) we'll go the day after tomorrow.

1. Suggestions with "Let's . . . " are introduced by the plural imperative form of the verb Amadan (to come) followed usually by the conjunction ke (that) and always by the final verb in the first person plural form of the subjunctive. Literally, this construction means: "Come that we may . . . " It can be affirmative or negative, i.e., "Let's," Let's not."

2. sAt in the sense of "a period of time" used here with yak does not mean exactly one hour but only "a time," " a while" (cf. § 12-H-12).

16-C The idiom "Let" in the sense of "permit, allow" (with mAndan)

bAnEn ke saresh yag du rOz feker kunum	Let me think about it for a couple of days.
(bAn ke) bIbInum	Let me see . . .
bAnEneshAn ke yagjAi safar kunan	Let them travel together.
mEmAnumesh ke yak chand rOz esterAat kuna	I'm letting him/her rest a few days.
cherA na mAndI ke khUb pukhta shawa	Why didn't you let it get well-done?
dAktar na mEmAna ke dega segret bekashum	The doctor won't let me smoke (cigarettes) any more.

namAnesh ke aogAr shawa	Don't let him/her get hurt.
tA du baja da I sarak mOtarAra na mEmAnan	They don't allow (or, permit) cars on this road until 2:00 o'clock.
aga mera bAna mAm amrAetAn mErum	If he/she lets me, I'll go with you, too.

1. The verb mAndan, previously introduced in the sense of "put, place", also conveys the idea of "let, permit." mAndan may occur in any form as required and also frequently with attached objects to indicate who is being given the permission. If followed by a subordinate clause, the clause is introduced by ke (that) and its verb occurs in the subjunctive, inflected to agree in person and number with the object of "Let," whether expressed or not.

2. Note that this idiom logically occurs only with the first and third persons, since one would hardly command a person to "Let (him)self" do something (as if, "Let you . . . ").

3. It is to be distinguished from the "Let's . . . " idiom of § 16-B, which *includes* the speaker as well and serves as an exhortation. The "Let" idiom with mAndan involves only permission to do something.

4. The second example, (bAn ke) bIbInum (Let me see), is a common non-committal reply, frequently suggesting non-compliance. It is something like, "Let me think about it . . . "

5. Observe the difference that stress makes in the phrase yagjAi. When put on yag the combination *yag*jAi means "together"; when put on jAi the utterance yag *jAi* means merely "some (lit., one) place."

6. The verb kashIdan has a variety of meanings depending on its context--to draw, pull, take off (e.g., clothes, shoes), smoke (as here, with cigarettes). Note that dega in the sentence on smoking is used adverbially in the sense of "any longer."

7. The idea of "Let" may also be occasionally conveyed with bUdan (to be, = to wait) in the imperative. So,

bAshEn ke az AghA e rafIqI pursAn kunum	Let me (lit., Wait that I may) ask Mr. Rafiqi (= allow me to, give me time to).

16-D The time prepositions pEsh az (before), da wakht e (at the time of, during), bAd az (after) and az I bAd (from now on, after this)

pEsh az I khu etu(r) na bUd	It/he/she didn't use to be like this, did it/he/she?
nAna khOrda mIrI, yA pEsh az nAn?	Are you going after you eat, or before eating?
pEsh az rOz e jumma dIda mEtAnIsh?	Can you see him/her before Friday?
pEsh az zemestAn khazAn myAya	Autumn (or, fall) comes before winter.

1. The preposition pEsh az (before [in time]) as used here needs to be distinguished from the adverb pEsh (ago) introduced in § 10-I.

da wakht e A(H)mad shA bAbA qandAr pAi-takht e afghAnestAn bUd	During the era (or, time) of Ahmad Shah Baba Kandahar was the capital of Afghanistan.
munAseb nEs ke da wakht e dars ghAlmaghAl kunEn	It's not proper to make (a lot of) noise during the lesson.

2. wakht e ke in the sense of "while, when" occurs as a conjunction and should be distinguished from da wakht e (during, at the time of). So,

wakht e ke nAn pukhta shawa mara sadA kO	Call me when the food is (lit., becomes) cooked.

Note that this phrase can be used with the present (§ 18-G-3) and simple past (§ 23-C) tenses as well as the subjunctive (as here) and the past perfect tense (yet to be introduced, § 20-D).

bAd az chAsht kame esterAat mEkunum	I'm going to rest a little this afternoon.
bAd az ar sE sAt I dawAra bukhO	Take this medicine after every three hours.
bAd az I muallem sAeba pursAn kO	After this ask the teacher.

bAd az yak sAl mOtara mEfrOshum	I'm going to sell the car *after* a year.
bAd az Id kAretAna khalAs mEkuna	He/she will finish your work *after* Id (= a religious celebration).
mArkEt rOzA e pan(j)shambE bAd az tOpAm wAz mEbAsha	The market (or, shopping center) is open on Thursday *after*noons, too.
bAd az baHAr tAbestAn as	Summer comes (lit., is) *after* spring.

3. The preposition bAd az (after [in time]) as used here is interchangeable with the adverb bAd (afterwards, from now) in *numbered* time phrases. In other words, sE afta bAd = bAd az sE afta (after three weeks).

4. Religious celebrations--called Id--in Afghanistan are based on the lunar calendar and therefore vary from year to year. There are two of them annually, viz.
   (a) Id e ramazAn, the three-day holiday after ramazAn (the month of fasting) is over.
   (b) Id e qurbAn, the four-day holiday (one day prior to Id and three days of Id) commemorating the sacrifice of Abraham's son.

5. There are other religious holidays in the year, but they are not referred to as Id. See Appendix XIII.

az I bAd kOshesh kunEn ke mEwE pukhta bekharEn	*From now on* try to buy ripe fruit.
az I bAd bEkAr na mEmAnI	*From now on* you won't be left without work (or, idle) [i.e., I'll assign you something to do].
az I bAd masUlIyatet zyAt mEsha	*From now on* your responsibility will be greater.
az I bAd tayAra kudAm rOzA taraf e tErAn mEra?	*From now on* which days does the plane go to Teheran?

6. az I bAd means the same thing as bAd az I (after this, from now on).

16-E The suffix -dAn (or, -dAnI), meaning container

awal aodAna katI aw e jOsh khUb bushOi -- bAz az ao puresh kO	First wash the water-container well with boiling water--then fill it with water.
guldAnyAra yak sAt da aftao bubarEn	Take the flower pots out into the sun for a while.

16-F Expressing "to like, prefer, be pleased with" (using khush dAshtan and khush___ Amadan)

katI chAi shIrAm khush dArEm	We like milk with our tea, too.
I qesm pEshAmada khush na dArum	I don't like this kind of behavior.
mA khush na dArEm ke jAi nA-wakht berasEm	We don't like to be (lit., arrive) late anywhere.
shAgerdAem fArsIra besyAr khush dAran	My students like Persian very much.
U amshIra teflAra besyAr khush dAra	That nurse likes children (lit., infants) very much.
shAyad I guldAnI khushesh byAya	Perhaps he/she might like this vase.
zemestAn uqa khushemA na myAya	We don't care so much for winter.

1. khush (happy) + dAshtan (to have) is used idiomatically in the sense of "to have a liking for," "to like," or "to prefer," for both things and people. However, since Dari is rather sparing in its use of "like" in the sense of "love"--because of the possibility of being "misunderstood" (cf. § 8-B-4)--one's liking of a certain person is usually expressed impersonally, as:

U khUb Adam as	He's a fine person.
U khUb zan as	She's a fine woman.

2. Another very idiomatic way of showing one's liking for a thing, whether tangible or not, is to use the "thing liked" as the subject of the sen-

tence with the appropriate tense of Amadan (to come) agreeing with it, plus khush___ and the suffix which indicates the person doing the "liking." In the examples given the sentences are literally (and clumsily) translated as: "This vase may perhaps come happy (or, pleased) to him/her" and "Winter doesn't come so happy (or, pleased) to us." The verb Amadan (to come) may be affirmative or negative and be used in any appropriate tense or mood/mode.

3. Since names of languages are per se specific, the object marker is not always used.
   (a) With the verbs fAmIdan (to know, understand), khAndan (to read, study), neweshta kadan (to write), yAd greftan (to learn)--and dars dAdan and yAd dAshtan, yet to be introduced--it may or may not occur.
   (b) With guftan (to say) and gap zadan (to speak) it is not used.
   (c) With khush dAshtan (to like [as here]) it is required.

In the optional cases the context may indicate whether or not it should be used. So,

ma fArsI mEkhAnum	I'm studying Persian.
kudAm fArsIra (mEkhAnEn)?	Which Persian (are you studying)?

Here the questioner wants more specific information as to the kind of Persian being studied (e.g., Afghan, Iranian).

16-G The reflexive and/or emphatic word khud (self, selves, own)

khudeshAn mEran	They themselves are going.
khudetAn darsa bekhAnEn	Study the lesson yourselves.
bAnEn ke khudesh gap bezana	Let him/her say it him/herself.
khudem neweshta na kadum lAken khAnumem neweshta kad	I myself didn't write, but my wife did.

1. khud may be used as a pronoun referring to the subject. In such cases it is reflexive in meaning (= self, selves) and always takes the attached personal pronouns (of § 6-B) which reflect the same person as the subject. These are added to khud as suffixes.

khudema cherA na guftI?	Why didn't you tell me directly (lit., myself)?
cherA katI khudem gap na zadI?	Why didn't you speak to me directly?

khudesha bugOEn	Tell him/her directly (i.e., him/herself).
khud e dAktara bugOEn	Tell the doctor himself (or, directly).
khud e wazIr sAeba mulAqAt kada na tAnestum	I wasn't able to meet the (Government) Minister himself (i.e., directly).

2. khud may be used as a pronoun referring to an object, whether of a verb or a preposition. As such it is emphatic in meaning (= self, selves) and takes either the attached personal pronouns (of § 6-B) which reflect the same person as the object or a noun replacement for that object (as in the examples with dAktar and wazIr). When this form is used as the specific object of a verb the object marker is, of course, required.

emrOz utAqema jam mEkunum	I'll straighten up my room today [instead of something else].
emrOz utAq e khuda jam mEkunum	I'll straighten up my room today [instead of someone else's].
emrOz utAq e khudema jam mEkunum	I'll straighten up my own room today.
ketAbAeta byAr	Bring your books.
ketAbA e kIra byArum?	Whose books should I bring?
ketAbA e khuda byAr	Bring your books.
ketAbA e khudeta byAr	Bring your own books.
bAisekelesha mefrOsha?	Is he/she selling his/her bicycle [rather than something else]?
bAisekel e khuda mefrOsha	He/she is selling his/her bicycle [not someone else's].
bAisekel e khudesha mefrOsha	He/she is selling his/her own bicycle.
amrAe qalametAn neweshta kunEn	Write with your pen [rather than with something else].
amrAe qalam e khud neweshta kunEn	Write with your pen [rather than with someone else's].

amrAe qalam e khudetAn neweshta kunEn	Write with your own pen.
Injara mesl e khAnEtAn bedAnEn	Make yourself at home (lit., Consider this place your home).
Injara mesl e khAnE khud bedAnEn	Make yourself at home (lit., Consider this place your home).
Injara mesl e khAnE khudetAn bedAnEn	Make yourself at home (lit., Consider this place your own home).

3. khud may be used as an adjective referring to the subject. In such cases it is emphatic in meaning (= own) and may occur with or without the attached personal pronouns (of § 6-B) which reflect the same person as the subject. These are added to khud as suffixes. When required, the object marker may also be added.

4. Whether or not attached personal pronouns are added as suffixes depends upon the degree of emphasis desired. The examples above give three forms (without khud, with khud alone and with khud + the personal suffixes), corresponding roughly to the three degrees of emphasis, for example, in the series: home, your home, your own home.

5. This usage of khud most commonly occurs with third persons (he, she, it, they) in order to avoid ambiguity. A question like bAisekelesha mefrOsha?--while primarily stressing "bicycle"--could mean: Is he selling her bicycle? Is she selling his bicycle? Is either one selling his/her own bicycle? Is either one selling someone else's bicycle? Only the addition of khud (= own) can clarify the meaning.

6. khud as an adjective referring to the subject occurs with first and second persons (I, we, you) for emphasis only since there is no ambiguity in such statements as "I'll straighten up my room today" and "Bring your books." Normally the second person forms (particularly in the imperative [command] mood) take the regular attached personal pronouns without khud unless special emphasis is desired.

qalamesha baresh dAdum	I gave him/her his/her pen [rather than something else].
qalam e khudesha baresh dAdum	I gave him/her his/her own pen [not someone else's].
amrAe qalamesh neweshta mEkunI?	Are you writing with his/her pen [rather than with something else]?

amrAe qalam e khudesh neweshta mEkunI?	Are you writing with his/her pen [rather than with your own]?

7. khud may be used as an adjective referring to an object, whether of a verb or a preposition. As such it is emphatic in meaning (= own) and must have personal pronouns attached. It may also take the object marker. In this construction khud could not be used alone as it would then refer to the subject (as noted above in 3, 4, 5 and 6). So, in the above examples, to say qalam e khuda baresh dAdum (I gave him my pen) and amrAe qalam e khud neweshta mEkunI? (Are you writing with your own pen?), while possible, would have a different meaning from the sentences given in this section.

16-H Vocabulary for Lesson Sixteen

aftao	sun, sunshine
aodAn	water-storage container (usually a tin)
aogAr	hurt, injured
az I bAd	after this [temporal], from now on
bAd az	after, following
baHAr	spring (season)
bEkAr	unemployed, without work; "free," unoccupied
da wakht e	during, while, at the time of
dAnestan	to know, consider [pres., mEdAna; impv., bedAn; subjv., bedAna]
furOkhtan	to sell [pres., mefrOsha; impv., bufrOsh; subjv., bufrOsha]
ghAlmaghAl kadan	to make a noise or "racket"
guldAn(I)	flowerpot; vase
Id	religious celebration; "Eid"
jam kadan	to collect, gather, assemble; to straighten (or, tidy) up
kame	slightly, a little, a little bit

kashIdan	to draw, pull, take off; smoke [pres., mEkasha; impv., bekash; subjv., bekasha]
khabar(A)	news
khazAn	autumn, fall (season)
khud	-self, -selves, own (reflexive and emphatic)
khush___ Amadan	to like, be pleased with
khush dAshtan	to like, prefer (something or [occas.] someone)
masUlIyat	responsibility
mulAqAt kadan	to meet, have an appointment with, visit
munAseb	proper, fitting, appropriate
pAi-takht	capital (city)
pEshAmad	behavior
pEsh az	before [temporal], "used to"
pukhta	cooked; ripe; paved
pur kadan	to fill
pursAn kadan	to ask, inquire
sadA kadan	to call (someone [with the voice, not on the telephone])
safar kadan	to travel, journey, make a trip
segret	cigarette [used with kashIdan]
tAbestAn	summer
tayAra	airplane
wakht e ke	when, while
wazIr	(Government) Minister
yagjAi	together
zAmat dAdan	to trouble, bother (someone)
zemestAn	winter

zyΛt (zyΛd)	more, great(er)

Exercises for Lesson Sixteen

(to be written as well as practiced orally with the teacher)

Exercise 146 - Supply the correct form of the verb indicated in (   ) to complete these sentences. E.g., byΛEn ke pyΛda .... (raftan).
byΛEn ke pyΛda burEm

1. byΛEn ke yak sΛt khΛnEshΛn .... (raftan)
2. byΛEn ke da U rastUrΛn nΛn .... (khOrdan)
3. byΛEn ke baresh telefUn .... (kadan)
4. byΛEn ke guldΛnyΛra yak sΛt da aftao .... (mΛndan)
5. byΛEn ke yagjΛi dars .... (khΛndan)
6. byΛEn ke az mestar klΛrk pursΛn .... (kadan)
7. byΛEn ke chand rOz saresh feker .... (kadan)
8. byΛEn ke emshao da shafΛ-khΛna ....esh (dIdan)
9. byΛEn ke da aftao .... (sheshtan)
10. byΛEn ke yak chand jumlE dega .... (sΛkhtan)

Exercise 147 - Complete these sentences with the correct form of the verb shown in (   ). E.g., bΛnEnesh ke emrOz khΛna .... (raftan).
bΛnEnesh ke emrOz khΛna bura

1. na mΛndumeshΛn ke ghΛlmaghΛl .... (kadan)
2. kΛshke bΛnEtΛn ke emrOz wakht .... (raftan)
3. na mΛndumesh ke shumΛra zΛmat .... (dΛdan)
4. bΛnEn ke UΛm .... (Λmadan)
5. aga (H)ukUmat bΛna mΛ Λle mOtara .... (furOkhtan)
6. bΛnesh ke az khudesh pursΛn .... (kadan)

Exercise 148 - Use pEsh az, bΛd az and az I bΛd as required to complete these.

1. .... I kullA na mEpUshIdum
2. .... nAn e chAsht yak chand daqIqa esterAat mEkunum
3. .... **I gulAemA eqa khUb na bUd**
4. .... rOzA e panjshambE Amada na mEtAna
5. .... ba tayAra safar mEkunum
6. ....IAm eqa masUlIyat dAshtEn?
7. .... sEb paidA na mEsha
8. .... kAbul pAi-takht e afghAnestAn qandAr bUd
9. .... nAn e chAshta duwAzda O nIm baja mEkhurEm
10. .... I juwAb e I sawAla na mEfAmIdum

Exercise 149 - Use da, da wakht e or wakht e ke as required to complete these.

1. .... zemestAn kAbul cheqa sard mEbAsha?
2. .... dars mEkhAnEn safE nawad O shashuma khUb bIbInEn
3. .... khAna na budEm dOstemA Amad
4. I dawAra .... khao bukhurEn
5. .... Id mardum dOstA e khuda mIbInan
6. umUman .... baHAr bArAn mEbAra
7. .... chIzera na mEfAmEn bAyad az ma pursAn kunEn
8. .... dIdumesh se(H)atesh khUb bUd
9. .... emte(H)An Ech gap nazanEn
10. .... tayAra berasa barema telefUn mEkuna

Exercise 150 - Change the singular subjects of the following sentences to the plurals of the same persons. E.g., I darsa khush dArum
I darsa khush dArEm
....

1. rang e sAlUna khush na dAra
2. I qesm ketAbAra khush dArI?
3. kAr e nawa besyAr khush dArum
4. I qesm shernIra besyAr khush dArum

5. U sEba khush na dAra 6. sInumAra uqa khush na dArI?

Exercise 151 - Complete the following with the correct form of khud. E.g., ... darsa bekhAnEn. khudetAn darsa bekhAnEn

1. .... nAmad

2. mOtar e .... cherA na mefrOshEn?

3. bAyad .... wazIr sAeba mulAqAt kunEn

4. .... sAkhtumesh

5. wakht e ke .... byAya mara sadA kO

6. khAnEtAna mesl e khAnE .... mEdAnum

7. khAnumesh kull e khAnara .... jam kad

8. amrAe ....esh gap zadEn?

9. kOshesh mEkunum ke darsa .... yAd bIgIrum

10. .... na myAyI?

11. .... tarkArIra pOst kadum

12. munAseb nEs ke .... pursAn kuna

13. ....Am mEra ba shart e ke wakht dAshta bAsha

14. .... pEshetAn myAyum

15. .... mara na guft

Exercise 152 - Replace progressively each of the following words or phrases for the appropriate words in the sentence, bAnEn ke khudesh yAd bIgIra. E.g., khudem bAnEn ke khudem yAd bIgIrum

1. khudemA
2. khudeshAn
3. bAyad bAnan
4. khudem
5. khudemA
6. khudetAn
7. khudet
8. cherA na mAndan
9. khudemA

LESSON SEVENTEEN (dars e abdawum)

17-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /s/ and /z/

U Adam sAlem nEs (That man is not healthy)
U Adam zAlem nEs (That man is not cruel)

sAl neweshta kadum (I wrote 'sAl' [year])
zAl neweshta kadum (I wrote 'zAl' ['z'])

andAzE saresha mEfAmI? (Do you know what his/her head size is?)
andAzE zaresha mEfAmI? (Do you know what his/her financial position is?)

ar chIz sawAl mEsha (Everything will be looked into [or, questioned])
ar chIz zawAl mEsha (Everything will be demoted [or, put down])

mara bAsI natEn (Don't give me stale [ones])
mara bAzI natEn (Don't [try to] fool [or, deceive] me)

U az IrAn as (He/she is from Iran)

mara az chAi bas as (I've had enough tea)

2. Contrasting /A/ and /O/

I shAr as (This is the city)
I shOr as (This is salty)
aw e shAr shOr nEs (The water of the city is not salty)

rAzesh mAlUm nEs (I don't know his/her/its secret)
rOzesh mAlUm nEs (I don't know the date of it)

I jAi chuqur as (This place is deep)
I jOi chuqur as (This ditch is deep)

3. Illustrating /ghz/

maghz e chArmaghz pawe chand as? (How much are shelled walnuts?)

17-B The verb khAstan (to want, send for, order)

mEkhAEn ke da Inja emzA kunum?	Do you want me to sign here?
bIbI ke khalIfa chI mEkhAya?	See what the headman (or, chief craftsman) wants.
chI mEkhAEn? mEkhAyum ke chand daqa Inja kasera bIbInum	What do you want? I want to see someone here for a few minutes.
mEkhAyum ke amrAem pas e saodA burEn	I want you to go shopping (lit., for supplies) with me.
na khAstum ke shumAra zAmat betum	I didn't want to bother you.
dIrOz kujA mEkhAstI ke burI?	Where did you want to go yesterday?
mEkhAstum ke rAjEba kAretAn az mestar fAks mAlUmAt bIgIrum	I wanted to find out about your work from Mr. Fox.
mEkhAstum ke shumArAm khabar kunum lAken telefUnem kharAb bUd	I wanted to let you know, too, but my telephone was out-of-order (lit., spoiled).
chI mEkhAyI? mEkhAyum ke mAI bukhurum	What do you want (= What would you like [to order])? I want to have (lit., eat) fish.
chI mEkhAEn? murch O namak (mEkhAEm)	What would you like (lit., do you want)? (We want [some]) pepper and salt.
kIra bekhAyum?	Who(m) should I call (or, ask for)?
kudAm ketAba khAstEn?	Which book did you send for?
khalIfara bare rOz e jumma na khAstum	I didn't send for the chief craftsman for Friday.
bare chand daqIqa **bekhAEnesh**	Call him/her for a few minutes.

1. The verb khAstan, basically "to want," has various meanings depending on the context; so, to want, call, ask for, send for, order.

2. Although it may occur independently in any tense or mood/mode--in which case, of course, it may take the attached personal pronouns suffixed as objects and (if needed) the object marker--when khAstan is followed by an object clause it takes the subjunctive. So, the literal Dari form is "Do you want that I should sign here?" rather than "Do you want me to sign here?" (which is the normal English form). The accompanying subjunctive does not have tense per se; it derives its time element from the tense of khAstan with which it is used.

3. Frequently where the simple past would be used in English Dari prefers the past progressive. E.g., mEkhAstum ke . . . , "I wanted to (lit., I was wanting to . . .)."

4. In the imperative and subjunctive forms khAstan is more likely to mean "call, ask for, send for" or "order" since it is easier to 'command' such actions than to command a mere desire.

5. khalIfa is a title used for a variety of semi-skilled vocational workers, artisans or craftsmen. It is also used for the bus or truck driver as well as the headman, foreman or 'boss' of a group of workers.

6. Note that the English order "salt and pepper" is reversed in Dari: "pepper and salt."

7. An alternate way of showing wish or desire is by using the word del (heart)--as suggested in § 15-E-15--in construction with the subjunctive. So,

delem as ke yak sAt awAkhUrI burum	I want to go (or, feel like going) for a walk for a little while.

With awAkhUrI (lit., air-eating) cf. the English, "to go out for some (fresh) air."

17-C rukhsat and rukhsatI in the sense of "leave, holiday," "on leave"

ma emrOz rukhsat astum	I'm on leave (= free) today.
Ale rukhsat astEn	You are 'excused' now.
ma dIrOz wakht rukhsat shudum	I got off early yesterday.
bubakhshEn, shumAra rukhsat dAda na mEtAnum	I'm sorry (but) I can't give you leave (i.e., let you off).
emrOz rukhsat grefta na mEtAna	He/she can't get the day off (or, leave, a holiday) today.

se(H)atesh khUb nEs--mEkhAya ke chand rOz rukhsat bIgIra	He/she doesn't feel well (lit., his/her health isn't good)--he/she wants to take off a few days.
chI wakht rukhsatI mErEn?	When are you going on holiday?
shumA da afghAnestAn sAle chand rOz rukhsatI umUmI dArEn?	How many public holidays (lit., days of public holiday) a year do you have in Afghanistan?
da afghAnestAn sAle azhda rOz rukhsatI umUmI s	In Afghanistan there are 18 public holidays a year.
da I mA chand rOz rukhsatI dArEn?	How many days 'off' (lit., holidays) do you have this month?
naorOz, yAne rOz e awal e sAl, rukhsatI umUmI s	'Nauroz' [= New Year's Day], that is, the first day of the year, is a public holiday.

1. As the above examples reveal, rukhsat may occur with bUdan, shudan, dAdan and greftan while rukhsatI is found with bUdan, dAshtan and raftan.

2. Both words convey the idea of being "on leave," "off," "free," "on holiday," "leave," "holiday" and "excused," depending on the context and the particular verb they are used with.

3. The noun se(H)at (health) is commonly used in greetings. Besides hearing chI Al dArEn? (How are you?) one may frequently be asked,

se(H)atetAn khUb as?	Is your health good?

4. In addition to Fridays, there are eighteen days of public (umUmI) holiday per year in Afghanistan. Some of these have already been referred to (as Id) in § 16-D-4, 5. For a list of all public holidays see Appendix XIII.

5. Besides the 18 public holidays new regulations state that:
   (a) when a single working day comes between two holidays that day is also taken off; and
   (b) when a one-day public holiday happens to fall on Friday (which is a holiday anyway) then the next day, Saturday, is taken as a holiday, too.

(17-D) The words bIrU(n) (outside), darU(n) (inside), pAyAn (beneath, down[stairs]) and bAlA (over, above, up[stairs])

bare yak chand daqa bIrU mErum	I'm going 'out' for a few minutes.

senf besyAr sard as--byAEn ke bIrU bIshInEm ke garm shawEm	The classroom is very cold; let's sit outside to get warm.
ushtukAra na mAnEn ke bIrU buran	Don't let the children go outside.
mOtar da bIrU s -- Ushet $\left\{\begin{matrix}\text{sar}\\ \text{taraf}\end{matrix}\right\}$ esh bAsha	The car is outside; keep an eye on it (lit., your care [or, attention] should be on [or, towards] it).
az khAter e bArAn ushtukA majbUr astan ke da darU bAzI kunan	The children have to play inside because of the rain.
gulAra darU bubarEn cherA ke besyAr khunuk as	Take the flowers inside because it's very cold.
mEkhAyum ke aftE Aenda khAnA e pAyAna rang kunum	I want to paint the downstairs rooms next week.
bAneshAn ke pAyAn buran	Let them go downstairs.
U aks besyAr beland as -- kame pAyAnesh kO	That picture is too high; lower it a little bit.
shumA Inja pAyAn mEshEn?	Are you getting off (e.g., the bus) here?
tashnAb bAlA s	The bathroom is upstairs.
utAqA e bAlA khUb garm as	The upstairs rooms are nice and warm.
lutfan bAlA burEn	Please go upstairs.
bAlA shO !	Get aboard (lit., go [or, become] up)!

1. These adverbs of place, because essentially nouns, can by being constructed with ezAfI function as prepositions as well. For example,

mOtara da bIrUn e garAj estAd kadum ke pAk kunI	I parked the car outside (of) the garage so you could clean it.

tair e fAltUra da darUn e mOtar bAnEn	Put the spare **tire** inside (of) the car.
darUn 0 bIrUn e kelkInAra khUb bushOA	Wash inside and outside of the windows well.

2. The final /n/ on bIrU(n) and darU(n) is usually omitted when the words are used alone as adverbs but included when they occur as prepositions (with ezAfI) because of the following vowel.

3. pAyAn shudan (to descend, get down, alight) is synonymous with tA shudan (cf. § 7-E) and is used equally commonly for getting off a bus. The transitive idea is suggested by the use of kadan (to do) with pAyAn, meaning "to lower [something]."

4. bAlA shudan (to ascend, get on [or, aboard]) is the common way of telling people to board a bus.

17-E -a as a time suffix to indicate age (usually of people and animals)

khwAretAn dIrOz chand sAla shud? -- asht sAla	How old was your sister yesterday? Eight years old.
tefletAn chand rOza s? da rOza	How old is your baby? Ten days old.
chUchA e sagetAn chand wakhta s? panj mAa	How old are your puppies? Five months old.

1. When the time suffix -a is added to certain time words (e.g., sAl, rOz, mA, wakht) and used with chand it adds the idea of "How many _____ old?" to the question, which may be answered simply with a number and the suffixed form of that time word.

2. This idiom is mainly used for persons or animals while the "age" of inanimate things is expressed in other ways (depending on the situation), yet to be introduced (cf. § 19-E).

3. Although it is common for Afghans to ask people their age--it being considered quite proper to do so--foreigners who do not wish to reveal their age may get out of answering a question regarding it by simply teasing or joking and giving an obviously incorrect answer. Thus, if one is 25 one could answer "10" or "100"! Or, one could also say, khudetAn bugOEn ke chand sAla stum! "You tell me how old (you think) I am!"

4. A few inanimate things, however (e.g., kAr [work], plAn [plan], emte[H]An [test], berenj [rice]), may take this form to indicate a specific

time period. So,

I kAr e panj rOzEsh as	This is his/her five-day 'accomplishment' (= what he/she has managed to do in five days).
shumA unja rOz-tamAm kAr mEkunEn yA nIm-rOza?	Do you work there full-time (lit., the whole day) or just part-time (lit., half days)?
du mA bAd plAn e panj sAlE nao shurO mEsha	The new 'Five-Year Plan' will start after two months.

5. The word chUcha (young, infant) is frequently used as a prefix with the words for animals to indicate the young of that animal (or bird). In addition, it is sometimes heard alone with reference to children, in the sense of "youngster(s)" or "little folks."

6. The suffix -cha may also be attached to other words to form a diminutive. For example,

ketAb (book) -- ketAbcha (notebook, pamphlet)

qAlIn (rug) -- qAlIncha (small rug)

17-F Expressing the idea of "waiting," "staying"

da kujA e shAr e nao bAshum?	Where should I wait (lit., be) in Shar-e-Nau?
tA panj baja (da) khAna bAsh -- bAz byA	Wait at home until five o'clock; then come.
unA da Otal e kAbul mEbAshan	They are staying (= living) at the Kabul Hotel.
shumA da kujA e shAr e nao mEbAshEn?	Where will you be staying (= waiting) in Shar-e-Nau? (Or, also, Where do you live in Shar-e-Nau?)
tA chand bajE shao da dAwat sheshtEn?	How late (in the evening) did you stay (lit., sit) at the party?
bubakhshEn, myAyum lAken besyAr dEr sheshta na mEtAnum	Please excuse me; I'll come but I can't stay (lit., sit) too long.

byAEn ke baresh entezAr bekashEm	Let's wait for him/her.
bareshAn sE sAt entezAr kashIdum	I waited three hours for them.
lutfan barem yak chand daqIqa tawaquf kunEn	Please wait a few minutes for me.
cheqa tawaquf dArEn?	How long will you stay (lit., How much delay [stop] do you have)?
(tanA) nIm sAt da lab e daryA tawaquf dArum	I only have a half-hour stop along the river bank (i.e., the shopping area along the Kabul River).
saber kO	Wait a minute (lit., Be patient).

1. The above examples show six common ways of expressing "to wait" or "to stay":
   - (a) with the verb bUdan (to be), used by itself;
   - (b) with the special mEbAsha form of bUdan (cf. § 10-B, § 14-H);
   - (c) with the verb sheshtan (to sit);
   - (d) with entezAr kashIdan;
   - (e) with tawaquf dAshtan/kadan; and
   - (f) with saber kadan (to be patient).

2. tawaquf (with dAshtan or kadan) is commonly used with taxi drivers in connection with their waiting period (or, delay) for a customer, for which there is always an extra charge. The dAshtan form is used by or relating to the "customer" while the kadan form occurs with or relating to the "driver."

3. saber kadan is commonly heard when someone is in a hurry or impatient, in the sense of "hold on, be patient, wait a minute, keep your shirt on," etc., frequently on Kabul City buses when the driver starts up the bus before all of the would-be passengers have either gotten off or on. When the question of impatience is not involved, it is improper--even rude--to use saber kadan in the sense of mere "waiting."

17-G Vocabulary for Lesson Seventeen

-a	(time suffix [with wakht, rOz, mA, sAl, etc.] to show age or specific time period)
awAkhUrI raftan	to stroll, walk, picnic (for relaxation)
bAlA	up, high, above, upstairs
bAlA shudan	to climb, ascend, go up, board (e.g., a bus)

bAzI kadan	to play
bIrU(n-e-)	outside (of)
-cha	(diminutive suffix = little _____, small _____)
cherA ke	because, since
chUcha	young [n.] (of animals); youngster (of humans)
darU(n-e-)	inside (of)
daryA	river
emzA kadan	to sign, endorse
entezAr kashIdan	to wait for
estAd kadan	to stand, park, put (something)
fAltU	spare, extra
garAi	garage
garm	warm; hot (but not scalding "hot")
ketAbcha	notebook, pamphlet
khabar kadan	to notify, inform, give news to; invite
khalIfa	artisan, craftsman, workman, bus or truck driver; headman, foreman, 'boss' (of a group of workmen)
kharAb	spoiled, 'bad', out-of-order, **damaged**
khAstan	to want, call, ask for, send for, order [pres., mEkhAya; impvs., bekhAi, bekhAEn; subjv., bekhAya]
khunuk	(the) cold [noun]
lab	bank (of a river); edge; lip
mAI	fish
mAlUmAt	information (with greftan/dAshtan/dAdan)
murch	pepper
namak	salt
pas e	after, for (in order to get or obtain)

pAyAn	down, beneath, downstairs
pAyAn kadan	to lower, put down (something)
pAyAn shudan	to descend, get off (as, a bus), go down
plAn	plan
qAlIncha	small rug or carpet
rang kadan	to paint, color
rOz-tamAm	full-time
rukhsat	leave; on leave, on holiday, 'off', free
rukhsatI	holiday, leave; on leave
saber kadan	to be patient, have patience
tair	tire (for a wheel)
tamAm	all, whole; complete (with shudan)
tawaquf dAshtan/kadan	to stand, stop, delay, wait (common with taxis)
umUmI	public, general
Ush___ sar e/ taraf e ___ bAsha	to look after, keep an eye on
ushtuk	child (of either sex)
yAne	that is; in other words

Exercises for Lesson Seventeen

(to be written as well as practiced orally with the teacher)

Exercise 153 - Complete these sentences with the proper form of the verbs given in ( ). E.g., mEkhAya ke yak sAt esterAat .... (kadan).
mEkhAya ke yak sAt esterAat kuna

1. mEkhAyum ke tA rOz e shambE I darsa khalAs .... (kadan)
2. dOstemA mEkhAst ke katImA .... (raftan)
3. ushtukA mEkhAyan ke emshao sInumA .... (raftan)
4. na mEkhAyum ke shumAra zAmat .... (dAdan)

5. unA da kudAm rastUrAn mEkhAyan ke nAn .... ? (khOrdan)

6. na mEkhAyum ke dega etu(r) .... (shudan)

7. mEkhAyum ke shumA fardA barem telefUn .... (kadan)

8. bacha mEkhAya ke da aolI bAzI .... (kadan)

9. Ashpaz mEkhAya ke fardA rukhsat .... (greftan)

10. mEkhAEm ke da lab e daryA awAkhUrI .... (raftan)

Exercise 154 - Complete these sentences with the proper form of khAstan. E.g., ... ke chAi bukhura. mEkhAya ke chAi bukhura

1. **bachEm** .... ke yak chand dAna ketAbcha bekhara

2. muallem sAeb yak qalam e ranga ....

3. bIbInEn ke ushtukA chI ....

4. khAnum .... ke **(da) mArkEt e shAr e nao bura**

5. .... ke mAI bukhurI?

6. .... ke baretAn dIrOz telefUn kunum lAken besyAr kAr dAshtum

7. khAnumem U qesm gul ....

8. nOkar cherA .... ke pas-fardA rukhsat bIgIra?

9. shumA da kujA .... ke entezAr bekashEn?

10. rAjEba chI .... ke katIm gap bezana?

Exercise 155 - Use rukhsat or rukhsatI as required to complete these.

1. aftE Aenda .... grefta mEtAnEn?

2. emrOz duwAzda baja .... shudum

3. fardA .... umUmI s -- daftarA wAz na mEbAsha

4. da kull e sAl mardum e afghAnestAn azhda rOz .... umUmI dAran

5. emrOz .... astEm

6. da I mA .... dArEn?

7. U mara .... na mEta

8. da rOzA e .... kujA mIrI?

9. rOz e panjshambE .... greft

10. bAd az nIm sAt .... mEshEn

Exercise 156 - Use bIrU(n-e-) or pAyAn as needed to complete these sentences.

1. Ale bArAn mEbAra -- .... narO
2. awA emrOz besyAr khUb as -- byAEn ke .... bIshInEm
3. daftar e AghA e karIm da .... as
4. mEkhAyum ke da sarak e awal .... shawum
5. chaokyAra cherA da .... kashIdEn?
6. emrOz Ashpaz rukhsat as -- .... nAn mEkhurEm
7. Aina az taraf e .... chatal as
8. utAqA e .... sard as
9. da kujA .... mEshEn?
10. gulAra emshao da .... namAnEn ke khunuk as

Exercise 157 - Use darU(n-e-) or bAlA as needed to complete these.

1. bufarmAEn, ... byAEn
2. ba khyAlem daftaresh da .... s
3. dOkAnesh da pAyAn as lAken khudesh da .... mIshIna
4. baksa da .... mOtar bAnEn
5. byAEn ke kudAm rOz sar e kO e tOp .... shawEm
6. cherA mOtaretAna .... na myArEn?
7. da utAqA e .... kI mIshIna?
8. mEkhAyum ke .... khAnarAm rang kunum
9. wakht e ke az .... pAyAn shud amrAesh gap zadum
10. khAnA e .... khUb garm as

Exercise 158 - Give the questions for which the following are the answers. E.g., ma da sAla stum. shumA chand sAla stEn?

1. teflemA Ale da mAa s
2. du mA bAd duwAzda sAla mEshum
3. bachE kalAnem aft sAla s
4. I berenj sE sAla s

5. chUchA e sagesh bIst rOza s

6. dukhtar e mestar jAnsan dIrOz chAr sAla shud

7. ushtuk bAyad shash sAla bAsha ke maktab bura

8. feker mEkunum ke bAyad azhda sAla bAsha

9. aftE Aenda emte(H)An e chAr O nIm mA(H)EmA shurO mEsha

Exercise 159 - Complete these sentences with entezAr, tawaquf and saber or the appropriate form of bUdan or sheshtan. E.g., Ashpaz da kujA e kArtE chAr .... ? Ashpaz da kujA e kArtE chAr bAsha?

1. da shAr e nao cheqa .... dArEn?

2. (ma) da khAna .... yA da daftar?

3. da dAwat myAEm lAken tA besyAr nA-wakht .... na mEtAnEm

4. bareshAn bAyad .... bekashEm

5. da wezArat baretAn .... mEkashum

6. lutfan yak chand daqE dega .... kunEn

7. besyAr .... na dArum

8. tA panj baja .... kashIda mEtAnEn?

Exercise 160 - Complete these sentences with Adam, nafar, kase or mardum as required.

1. U besyAr rafIq .... as

2. bIbI ke da U utAq chand .... as

3. da khAnEshAn .... na bUd

4. .... bAyad amrAe kull e .... rafIq bAsha

5. bubakhshEn, Ale da daftareshAn .... nEs

6. da dAwat bIst O panj .... myAya

7. da tAbestAn umUman .... e kAbul paghmAn mEran

LESSON EIGHTEEN (dars e azhdawum)

18-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /s/ and /sh/

yak pao mAs betEn (Give [me] a 'pao' of yogurt)
yak pao mAsh betEn (Give [me] a 'pao' of lentils)

dAsa jOr kad (He/she fixed the sickle)
dAsha jOr kad (He/she fixed the oven)

Ale bAsI shuda (It's gotten stale)
Ale bAshI shuda (He's become a foreman)

U sEr as (It's a 'seer'; or, he/she is full)
U shEr as (It's a lion)

2. Contrasting /A/ and /u/

kAlAesh chatal shud (His/her clothes got dirty)
kullAesh chatal shud (His/her hat got dirty)

I kArda jOr kO (Fix this knife)
I kurda jOr kO (Get this field [= plot of ground] ready)
kArd da kurd aftAd (The knife fell in the field)

mainA gAl mEkhura (The myna bird is eating birdseed)
mainA gul mEkhura (The myna bird is eating flower[s])

dAm na dAra (He/she doesn't have a snare)
dum na dAra (It doesn't have a tail)
dumesh da dAm band mAnd (Its tail got caught in a snare)

3. Illustrating /sp/

Ech kespa yAd na dAra (He/she doesn't have any 'job qualification' [or, occupation])

I ketAb delchasp as (This book is interesting)

asp e gAdItAn khUbesh as (Your buggy-horse is very fine)

18-B The comparative form of adjectives

I pArsal az U pArsal kada subuktar as	This parcel is lighter than that one.
dIrOz az emrOz kada garmtar bUd	Yesterday was warmer than today.
unA feker mEkunan ke dars e duwAzdawum az dars e sEzdawum kada mushkeltar bUd	**They think that the twelfth lessen was harder than the thirteenth.**
shumA yak ketAb e AsAntarAm dArEn?	Do you have an even easier book (than this)?
dega az I kada AsAntar na dArum	I don't have any easier than this.
U qesm bukhArIra kamtar az yag (H)azAr afghAnI na mEtan	They don't sell (lit., give) that kind of heater for less than one thousand Afghanis.
umUman paghmAn az kAbul kada sardtar mEbAsha	Paghman is usually colder than Kabul.
lutfan yak qAlIn e arzAntar neshAn betEn	Please show (me) a cheaper rug.
farz kunEn ke dOkAndAr az I rang kada rOshantar na dAshta bAsha	Suppose the shopkeeper doesn't have a brighter colored one than this.
I lughat az U lughat kada mushkel as	This word is harder than that one.
I rang az U rang kada tEztar as	This color is brighter than that one.

mAlUmdAr I bAlapOsh kame qImat as lAken az I kada khUbtar da kull e bAzAr paidA na mEsha	Of course, this overcoat is a bit expensive, but a better one than it can't be found in the entire marketplace.
I parda az U parda kada kOtAtar as	This curtain (or, drape) is shorter than that one.
pul e nao az pul e kOna kada darAztar mEbAsha	The new bridge will be longer than the old one.

1. For the comparison of adjectives in Dari normally the suffix -tar is added to the basic form of the adjective and the -tar is usually accented or stressed. This suffix may occasionally be omitted -- as in the example with lughat (word)--since the "az . . . kada" construction signals that a comparison is being made anyway.

2. When both items of the comparison are mentioned the preposition az (in the sense of "in comparison with," "than") introduces that with which the comparison is being made. Moreover, when both items of the comparison are mentioned the word kada (apparently untranslatable) is inserted just before the comparative adjective.

3. When only one item of the comparison is mentioned (as in the examples with **ketAb** [book] and qAlIn [rug]) the adjective in comparative form usually follows the noun it modifies.

4. The -Am suffix (as in the example with ketAb [book]) adds a further emphatic element to the AsAntar; so, not just "easier," but "even more easy."

5. In the example with pul (bridge) the verb could be either mEbAsha or mEsha since both are futuristic in implication.

18-C The superlative form of adjectives

U bare buzkashI bEtarIn asp as	It's the best (kind of) horse for 'buzkashi' (a national sport).
mAlUm mEsha ke wA nezdIktarIn rafIqAesh astan	It looks as if they are his/her closest friends.
bale, sAeb, I asrItarIn mAshIn as	Yes, sir, this is the most modern (type of) machine.
I kalAntarIn dukhtaremA s	This is our oldest daughter.

I kalAntarIn e dukhtarAemA s	This is the oldest of our daughters.
kudAm shAr kalAntarIn shAr e amrIkA s?	Which is the largest city in (lit., of) America?
az kull e darsA kada kudAm dars AsAn as?	Which is the easiest lesson of all?
gOsht e I qesm murgh az kull e murghA kada narmtar as	This is the tenderest chicken meat there is (lit., The meat of this kind of chicken is the tenderest [or, softer] of all chickens).

1. For the superlative form of adjectives in Dari the suffix -tarIn is usually added to the basic form of the adjective with the stress coming on the final syllable.

2. The adjective (in superlative form) usually precedes the noun it modifies.

3. Occasionally, as with such words as kull e (all of . . .) the positive or comparative forms alone are used as superlatives; so, in the examples above with dars (lesson) and gOsht e murgh (chicken-meat).

4. The adjective bE (good) is synonymous with khUb but occurs more commonly in the comparative and superlative forms than the positive. The comparative bEtar (better) is frequently heard, especially with the subjunctive, as:

bEtar as ke dega da I rastUrAn narEn	It's better that we not go to this restaurant any more.

Note also the adverbial use of dega (any more), as in § 16-C-6.

5. mAshIn could refer to any kind of "machinery" but it is commonly used of a sewing machine.

6. The adjective kalAn (big) when applied to people may refer to "age."

7. The second sentence about "daughters"--with ezAfI--is probably the more common of the two; but both are used.

18-D General comparisons

barAbar e I utAq qAlIn paidA mEsha?	Can a rug be found the size of (lit., equal to [or, that fits]) this room?

ar dUesh yag barAbar as	Both of them are the same (lit., equal).
farq na mEkuna--ar shashesh yak qImat as	It doesn't make any difference; all six of them are the same price (= each is as expensive as the other).
I jAkat ba jAnem barAbar nEs	This sweater doesn't fit me (lit., is not equal to my body).
I bUt da pAem barAbar as	These shoes fit me (lit., This shoe is equal to my foot).
I bUt barAbar e pAem as	These shoes fit me (lit., This shoe is equal to my foot).
kullesh yak chIz as	They are all the same (lit., All of them are one [and the same] thing).
kullesh yag andAza s	They are all the same size.
I tair mesl e U tair nEs	This tire is not like that one.
I sAt az U sAt kada kame farq dAra	This watch is a little bit different from that one.
I az U kada cheqa farq dAra?	How much difference is there between this and that?
farqesh chand afghAnI mEsha?	What would be the difference in price?
farq mAbain e ketAb O ketAbcha yA qAlIn O qAlIncha chI s?	What is the difference between 'ketAb' and 'ketAbcha' or 'qAlIn' and 'qAlIncha'?

1. While farq kadan means "to make a difference, to matter" farq dAshtan means "to be different."

2. The idiom expressing that something "fits" may occur with ba or da and with other body parts as required, as well as with barAbar e. Cf. the use of da (sometimes interchangeable with ba) in the idiom for wearing (i.e., having on) something (§ 7-F-7).

3. Although both dU and du may be heard for "two" the longer (dU) form is common when personal pronouns are suffixed to it. (Cf. § 7-D.)

18-E The time suffixes -Ana, -wAr and -akI

rOzAna ushtukA chand sAt bAzI mEkunan?	How many hours a day (= daily) do the children play?
bare I prOzha mAAna cheqa kharch mEkunan?	How much do they spend on this project per month (= monthly)?
emte(H)An e sAlAna da mAbain e mA e desembar shurO mEsha	Annual examinations begin in the middle of December.

1. The suffix -Ana is used in a temporal sense to indicate a regular recurrence of something in the unit of time expressed by the word to which it is suffixed. It is comparable to -ly in English and is most commonly used with the words given above: rOzAna (daily), mAAna (monthly) and sAlAna (annually). It may also occur with the time words sOb (morning), chAsht (noon) and shao (night) but this use is not as frequent as with day, month and year.

2. mAbain-e and bain-e are often interchangeable as prepositions (in the sense of "between, in the middle of") but with other parts of speech (e.g., nouns, adjectives [in the sense of "middle"]) mAbain and its derivatives are preferred.

shumA bAyad esAb e kharcha aftawAr betEn	You ought to give an account of your expenditure each week (= weekly).
maAsheta aftawAr mIgIrI yA mAAna?	Do you get paid (lit., receive your pay) by the week or by the month?

3. The suffix -wAr is used in a sense similar to -Ana, usually with afta (week) but occasionally also with mA (month).

4. It is normal amongst Afghans to inquire about another person's income and foreigners are frequently asked how much they make. For those who do not wish to answer this, any of the following replies are acceptable ways "out":
   (a) guzAra mEsha (I have enough to get along; lit., My livelihood becomes [or, is]);
   (b) bubakhshEn, rawAjemA nEs ke rAjEba maAsh gap bezanEm (I'm sorry, [but] it's not our custom to talk about salary); or,
   (c) byAEn ke sar e chIze dega gap bezanEm! (Let's talk about something else).

(ma) sObakI shash baja az khao mEkhEzum	I get up at six o'clock in the mornings (i.e., every morning).
shawakI besyAr dars khAnda na mEtAnum	I can't study much at night (i.e., in the evenings).
(shumA) unja rOz-tamAm kAr mEkunEn yA sAtakI?	Do you work there full-time (lit., the whole day) or part-time (lit., by the hour)?

5. To indicate the time at which something is regularly done, particularly with the words sOb (morning) and shao (night)--but occasionally also with other words, as chAsht (noon) and sAt (hour)--the suffix -akI can be added, thus avoiding the necessity of saying ar rOz sOb (every day in the morning), etc. It conveys the sense that the pluralized form of these time words in English would: thus, "mornings", "evenings" and "hours."

18-F Expressing the continuation of an action (to go [or, keep] on . . .)

marIzItAn az I bAd rOz ba rOz bEtar shuda mEra	Your sickness will get better each day (lit., day by day) from now on.
az I bAd rOzA garmtar shuda mEra	From now on the days will get warmer.
bEtar as ke zUt jOresh kunI --aga nE, rOz ba rOz kharAbtar shuda mEra	It'll be better if you fix it soon; otherwise, it will keep on getting worse by the day.
pAr-sAl tA Akher e tAbestAn garmI shuda raft	Last year it stayed (lit., kept on being) hot right up to the end of summer.
bareshAn besyAr guftum lAken tA Akher e sAt gap zada raftan	I told them many times but they still went on talking (lit., right to the end of the hour [or, period]).
ba khyAlem ke bArAn bArIda bura	My guess is that it will keep on raining (lit., I think that it might go on raining).

cherA neweshta kada na mIrI?	Why don't you keep on writing?
tA du aftE degAm dawAra khOrda burEn	Keep on taking the medicine for another two weeks.
tA wakht e ke da IrAn budEm fArsI yAd grefta mEraftEm	We went on studying Persian as long as we were in Iran.

1. The unchangeable past participle shuda (became) is combined with the appropriate tense or mood of raftan (to go) to convey intransitively (or, passively) the idea of something which "goes on" or "continues" to be.

2. The unchangeable **past** participle of any transitive (or, active) verb is combined with the appropriate tense or mood of raftan (to go) to convey transitively (or, actively) the "carrying on of" or "going on with" that action.

3. In the negative these forms are not common. Negatives are more likely to be put in the simple imperative plus dega (used adverbially, as in § 16-C-6 and § 18-C-4). So,

unja dega narEn	Don't go there any more (= Don't keep on going there).

(18-G) The prefix ar- used to indicate "-ever" (cf. § 7-D)

ar wakht ke shumA Amada mEtAnEn byAEn	Come whenever (= as often as) you can.
ar wakht ke mAnda mEshEn bAyad darAz bekashEn	Whenever (= as often as) you get tired you should lie down.
ar wakht ke byAEn ma tayAr astum	Whenever (= no matter what time) you come I'll be ready.
ar wakht ke mAshInem jOr shawa az shumAra pas myArum	Whenever (= as soon as) my machine is repaired I'll bring yours back (or, return yours).
ar chI ke bugOEn baretAn pukhta mEkunum	Whatever you would like (lit., say) I'll cook it for you.
ar chI ke bekhAEn da U dOkAn paidA mEsha	Whatever (= no matter what) you would like it can be found at that shop.

ar qesm ke khudetΛn faisala kunEn (barem) farq na mEkuna	Whatever you yourself decide (lit., any kind of decision that you yourself make) is all right with me (lit., doesn't matter [to me]).
ar cheqa ke baresh betEn khush mEsha	Whatever (lit., however much) you pay (lit., give) him/her, he/she will be happy (with it).
ar cheqa (kə) qImatΛm bΛsha bekharEnesh	No matter how (lit., however) expensive it may be, buy it anyway.
ar cheqa khurd bΛsha bEtar as	The smaller it is the better (lit., However small it may be . . .).
ar jΛi ke mIrI baret chΛi myΛran	Wherever you go they bring you tea.
ar jΛi ke majles shawa myΛyum	Wherever (= No matter where, or regardless of where) the meeting is (lit., may be), I'll come.
khΛnE mestar klΛrk burO--ar kas ke da khΛna bΛsha I khata baresh bete	Go to Mr. Clark's house [and] give this letter to whoever is home.

1. By prefixing ar (each, every) to certain words like wakht (time), chI (what), qesm (kind, type, sort), cheqa (how . . . much), jΛi (place) and kas (person) an "indefinite" compound word is formed, expressed in English with the suffix "-ever." Alternate renderings of this idiom might be "No matter . . . " or "Regardless of . . . " Literally, each of these compounds would mean, "any _____," i.e., any time, any thing, any kind, any amount, any place, any person.

2. The compounds with ar may take either the present tense or the subjunctive--as well as its alternate, the simple past tense, as noted later in § 23-C. The present tense shows that the action may be done repeatedly while the subjunctive anticipates an action on one occasion only. In English the -ever suffix may be ambiguous; for example, the first sentence--"Come whenever you can"--could refer to a specific appointment or to a general invitation. The once-only action in Dari would be expressed by the subjunctive while the general (to-be-repeated) action would (as given in the example) be expressed with the present tense.

3. ar wakht is frequently (but not always) interchangeable with wakht e ke (cf. § 16-D-2). It may also be varied slightly by the addition of ezΛfI--ar wakht e ke--although in such cases the time seems to be a bit more specific and may thus be equivalent to "as soon as," "the minute you . . . "

4. az shumA (in the fourth example, with mAshIn) is taken as a phrase meaning "yours" and the entire phrase takes the object marker. Other possessive suffixes may take the object marker as may also the same construction with khud.

az khuda chI kadEn?	What did you do with your own?
az khuda bOrd	He/she took his/her own (away).
az khuda myArum	I'll bring my own.

18-H

Vocabulary for Lesson Eighteen

aftawAr	weekly, by the week
aga nE	otherwise; if not
andAza	size, measure, estimate
ar-	(an affix implying indefiniteness, =) -ever
asp	horse
asrI	modern, up-to-date
barAbar (-e-)	equal; equal to; as much as; to "fit"
bE	good (commonly used in the comparative and superlative forms)
buzkashI	a national game in Afghanistan (played on horseback)
darAz	long
darAz kashIdan	to lie down, stretch out
esAb	account; counting
faisala kadan	to decide
farq	difference
farq dAshtan	to be different
farq kadan	to make a difference, to matter
guzAra	living, livelihood (with shudan: to get along, get by, make ends meet)

jAkat	sweater, pullover
jOr kadan	to fix, repair; to get/give a haircut (used with sar [head])
kada	(particle used in comparisons with adjectives; possibly equivalent to "than")
kharch	expense, expenditure
kharch kadan	to spend, expend (e.g., money)
kOtA	short
m(a)Ash	pay, income, salary
(mA)bain (-e-)	**middle (of); between**
mA(H)Ana	monthly, by the month
majles	meeting, assembly
mAlUm shudan	to seem, appear to be; to become known
mAlUmdAr	of course, to be sure, undoubtedly; It's a fact that . . .
marIzI	sickness, illness
mAshIn	(any kind of) machinery; (but commonly a) sewing machine
murgh	chicken
narm	soft, tender
nezdIk **(nazdIk) (-e-)**	near, close; near to
pAi	foot, leg
prOzha	prόject [noun]
pukhta kadan	to cook (something)
pul	bridge
rawAj	custom, tradition
rOz ba rOz	day by day
rOzAna	daily, by the day

sAlAna	annual, by the year
sAtakI	by the hour, part-time
shawakI	in the evening; evenings
sObakI	in the morning; mornings
subuk	light (in weight)
tEz	bright (e.g., in color); fast (e.g., in movement); sharp (e.g., a knife)

Exercises for Lesson Eighteen

(to be written as well as practiced orally with the teacher)

Exercise 161 - Substitute the comparative form of each of the following adjectives to complete the sentence, I jAkat az U jAkat kada .... as. E.g., garm. I jAkat az U jAkat kada garmtar as

1. darAz
2. kalAn
3. kharAb
4. khUb
5. khurd
6. kOtA
7. maghbUl
8. qImat

Exercise 162 - Give each of the following sentences with the comparative form of the adjective which is opposite in meaning to the adjective already included. E.g., I dars az U dars kada mushkeltar as. I dars az U dars kada AsAntar as

1. I chaokI az U chaokI kada pakhshtar as
2. kudAm dars darAztar bUd?
3. emrOz awA garmtar as
4. mA yak khAnE kalAntar kAr dArEm
5. qImatesh az pEsh kada kamtar as
6. bAisekel e degEm naotar bUd
7. mEkhAyum ke rang e sAlUn az rang e utAq e nAn kada tArIktar bAsha
8. az I kada safEdtar na mEsha

Exercise 163 - Complete these sentences with the superlative form of the adjectives indicated in (   ). E.g., ba khyAlem I .... mA e zemestAn as. (sard) ba khyAlem I sardtarIn mA e zemestAn as

1. .... utAq da khAnEmA sAlUn as (garm)
2. .... guldAnAra da shAr e nao dIdum (maghbUl)
3. dars e ashtum .... bUd (AsAn)
4. .... emte(H)AnemA dIrOz bUd (mushkel)
5. karIm .... dOstem as (bE)
6. I .... aolAdemA s (khurd)
7. .... bAzAr bare mA bAzAr e kOtE sangI s (nezdIk)

Exercise 164 - Use the adjective barAbar in each of the following.

1. U ....etAn darI gap zada na mEtAna
2. pardA .... e kelkIn nEs
3. kullesh yag .... as
4. U bUt da pAetAn .... as?
5. Echkas ....esh paisa na dAra
6. Echkas .... e shumA da emte(H)An numra na greft
7. .... e I anwArI yakI degAm kAr dArum
8. khAnEmA taqrIban .... e khAnEtAn as
9. ba wakht e khud .... Amad
10. derIshI nawema .... e I derIshI besAzEn

Exercise 165 - Use the correct form of farq or farq dAshtan as needed to complete these sentences.

1. qImat e I bAisekel az U kada cheqa .... ?
2. I kAghaz az U kAghaz kada kame ....
3. .... eshAn chI s?
4. Ech .... na ....
5. .... bain e I du jumla chI s?

6. mAbain e I du bukhArI oqa .... nEs

Exercise 166 - Use sAlAna to complete these sentences.

1. mumken as ke Adam .... tA du mA rukhsatI bIgIra

2. majles e .... EtAn emsAl da kujA mEsha?

3. emte(H)An e .... EmA chI wakht shurO mEsha?

Exercise 167 - Use rOzAna to complete these sentences.

1. .... tefel bAyad yag dAna tukhum bukhura

2. .... besyAr kAr mEdAshta bAshum

3. .... bAyad chand dafa dawA bukhurum?

4. dAktar mEga ke .... Adam bAyad asht sAt khao kuna

Exercise 168 - Use mAAna to complete these sentences.

1. .... cheqa maAsh mIgIra?

2. emsAl kharch e .... EmA zyAtar as

3. .... yak O nIm azAr aoghAnI dAda mEtAnum

Exercise 169 - Use aftawAr to complete these sentences.

1. bEtar as ke emte(H)AnAemA .... bAsha

2. mA saodA e khAnara .... mEkharEm

Exercise 170 - Use sObakI to complete these sentences.

1. .... chAi na mEkhurum--qAwa mEkhurum

2. .... ba besyAr mushkel az khao mEkhEzum

3. .... aft O nIm baja sar e kAr mErum

Exercise 171 - Use shawakI to complete these sentences.

1. .... sarwEs az I rA na mEra

2. .... sagA mara da khao na mEmAnan

Exercise 172 - Complete these sentences with the correct form of the verbs in ( ) to show the continuation of an action. E.g., az I bAd rOzA sardtar .... (shudan) az I bAd rOzA sardtar shuda mEra

1. (shumA) tA yag aftE degAm bAyad I darsa .... (khAndan)
2. emsAl tA Akhor e zemestAn khunuk .... (shudan)
3. bAd az I dawA se(H)atetAn bAyad bEtar .... (shudan)
4. (ma) sAl e guzashta darIra .... (yAd greftan)
5. enshAllA, az I bAd padaretAn bEtar .... (shudan)
6. bufarmAEn, chAi .... (khOrdan)
7. fArsItAn rOz ba rOz bEtar .... (shudan)

Exercise 173 - Fill in the correct form of the verbs given in ( ) in order to complete these sentences. E.g., ar qesm ke yAf(t) shawa .... (Awurdan) ar qesm ke yAf(t) shawa byArEn

1. ar qesm ke shumA faisala mEkunEn mAm khush .... (bUdan)
2. ar cheqa ke kharch shawa ma paisEsha .... (dAdan)
3. ar chI ke betEn saI .... (bUdan)
4. ar wakht ke kAr dAshta bAshEn barem telefUn .... (kadan)
5. ar cheqa ke wakhtar Amada betAnEn bEtar .... (bUdan)
6. ar chI ke dArEn .... (Awurdan)
7. ar wakht ke betAnI katIsh gap .... (zadan)
8. ar kas ke kOshesh kuna kAmyAb .... (shudan)
9. ar jAi ke kOshesh mEkuna kAr baresh paidA na .... (shudan)
10. ar kas ke bekhAya darIra yAd grefta .... (tAnestan)

LESSON NINETEEN (dars e nuzdawum)

19-A Pronunciation drill (to be done only with the teacher)

1. Practicing /zh/

I zhAla s yA barf? (Is this hail or snow?)

barem muzhda dAd (He/she gave me the good news)

ba khyAlem da lOzh sheshtan (I think they are sitting in the theatre balcony)

mA azhda prOzha sar e dest dArEm (We have eighteen projects under way)

gulA pazhmurda shuda (The flowers are dried up)

ma Ech gazhduma na dIdEm (I've never seen a scorpion)

2. Contrasting /O/ and /e/

dOl nazan (Don't beat the drum)
del nazan (Don't be discouraged)
delesh as ke dOl bezana (He/she feels like beating a drum)

dOstem na rasId (My friend didn't arrive)
destem na rasId (I couldn't reach [it])

guft ke kO kujA s? (He/she asked, 'Where is the mountain?')

19-B The formation of the present perfect tense

With shudan (to become)

Singular

1	shud	+	Em	=	shudEm	I have become
2			I	=	shudI	you have become
3			a	=	shuda	he/she/it has become

Plural

1	shud	+	Em	=	shudEm	we have become
2			En	=	shudEn	you have become
3			an	=	shudan	they have become

With kadan **(to do, make ___)**

Singular

1	kad	+	Em	=	kadEm	I have done
2			I	=	kadI	you have done
3			a	=	kada	he/she/it has done

Plural

1	kad	+	Em	=	kadEm	we have done
2			En	=	kadEn	you have done
3			an	=	kadan	they have done

1. In spoken Dari the only discernible differences in the form of the present perfect tense and the simple past tense (cf. § 10-E) are:
   (a) The final syllable is accented.
   (b) The first person singular and plural are the same.
   (c) -a is added to the third person singular form.

2. The same rules about the agreement of the subject and the inclusion or omission of it are observed for the present perfect tense as for the present tense of verbs (cf. § 3-G-1).

3. If the negative occurs it **comes before** the appropriate form of the verb and the accent is put on the na.

19-C Statements, questions and negatives with the present perfect tense

tEz tEz burEn ke nA-wakht shuda	Do hurry (lit., go fast) since it is (lit., has become) late.
rAstI, dEr shuda ke shumAra na dIdEm	Incidentally, it's been a long time since I/we've seen (lit., that I/we've not seen) you.
barq rafta	The electricity has gone off.

bale, khAnE naweshAna dIdEm	Yes, I/we have seen their new house.
a(H)mad khAn da aolI sheshta	Ahmad Khan is sitting (lit., has sat) in the yard).
satl e khAk pur shuda -- lutfan khAlI kunEnesh	The garbage bucket has gotten full; please empty it.
ma ba I natIja rasIdEm ke Ale pashtOra yAd nagIrum	I have come to (lit., arrived at) the conclusion that I won't learn Pashto just now.
unA wakht safIr sAeba mulAqAt kadan	They have already met the Ambassador.
ba khyAlem ke majlesa shurO kadan	I think they have already started the meeting.
emrOz az pAlU e chap khEsta	He/she has gotten up on the wrong side of the bed today (= in a bad mood).
sar e mEz shIr chapa shuda -- lutfan khushkesh kunEn	Milk has spilled on the table; please wipe it up (lit., dry it).
sAtem da daqIqa pEsh rafta	My watch is (lit., has gone) ten minutes fast.
enA amEsha amrAemA mErabAnI kadan	They [/he] have [/has] always been very good (lit., done kindness) to us.
mA da I chArrAI chandIn dafa taksI yAftEm	We have found taxis at this intersection several times.
dawAeta khu khOrdI?	You've taken your medicine, haven't you?
cherAghA e bIrUna rOshan kadEn?	Have you turned on the outside lights?
pErAnAema uttU kadI?	Have you ironed my shirts (or, dresses)?
aft O nIm baja shuda	It's after (= already) 7:30.
destetAna chI shuda?	What's happened to your hand?

cherA eqa wakht khawesh grefta? dIshao khao na kada?	Why has he/she gotten (lit., Why is) sleepy so soon? Didn't he/she sleep last night?
wAlI sAeba mulAqAt kadEn?	Have you met the Governor?
dEr shuda ke da U sarAi na raftEm	It's been a long time since I've/we've gone (lit., that I've/we've not gone) to that 'serai' (= enclosed shopping area).
shunIdum ke--khudA **nA-khAsta--** nA-jOr budEn	I was sorry to hear that you were sick.
anOz gumruk na raftEn?	Haven't you gone to the Customs-house yet?
anOz mAlUm na kadEm ke mAsUl e gumrukesh cheqa mEsha	I/we haven't found out yet how much the customs duty on it will be.
anOz kharbUza pukhta na shuda	The melon isn't ripe yet.
anOz gushna na shudEm	I/we haven't gotten hungry yet.
mA anOz bAzAra na pAlIdEm	We haven't looked in the market-place yet.
unA anOz kOch na kashIdan	They haven't moved yet.

1. The present perfect tense indicates that the action of the verb or its results are still relevant or in some way pertinent. In other words, the action happened in the past but its results continue to the present.

2. sheshta, though present perfect tense, is preferred for a present condition which continues. In other words, He has sat and is still sitting. So, "He is sitting in the living room" is not U da sAlUn mIshIna (which would mean, "He usually sits in the living room") but U da sAlUn sheshta.

3. It is worth noting in the phrase pAlU e chap (side of the left) that chap (left) in contrast to rAst (right) often conveys the idea of what is "wrong" or "improper." In this case the person who gets up on "the left side" of the bed is like the one who in English gets up on "the wrong side," that is, with a bad disposition. Remember that the left hand is also considered "unclean" and that consequently when handing or passing something to another--especially where food is involved (as at a meal)--the right hand should be used. Failure to observe this custom is considered highly improper and offensive.

4. Related to this word chap is the further word chapa which means "inverted, upside down, overturned, spilled, wrong-side-out, backward." In

other words, the opposite of the normal is implied. It may be used with bUdan, shudan and kadan, depending on the sense required.

5. For a clock being "fast" or "ahead" of time cf. § 13-G-8.

6. In the example with "outside lights" the final /n/ is needed on bIrUn because of the following vowel as object marker. (Cf. § 17-D-2.)

7. Note the following variations in the idiomatic uses of chI, depending on the tense used and the inclusion of the object marker (cf. § 12-D).

bachEtAn chI shud?	Where is your son (i.e., What became of him)?
bachEtAn chI shuda?	What did your son become? (E.g., a doctor? teacher?)
bachEtAna chI shuda?	What happened to your son? (I.e., What's wrong with him? Is he hurt? etc.)

8. Cf. § 13-B-3 for the idiomatic use of khao (sleep) with greftan (to take, grab) = to be grabbed by sleep; in other words, to get sleepy. The present perfect tense is preferred for a present condition, especially when addressing a person who is present.

9. The phrase khudA nA-khAsta, translated "sorry," is literally "God has not willed it" and amounts to an expression of regret and a hope for something better. It is the negative idea of the previously introduced khudA kuna (May God . . .) or enshAllA (If God wills) and in the sentence here it conveys the idea: "I've heard . . . and I hope it isn't true . . . that . . . " (Cf. the English, "God forbid . . . ")

10. The adverb anOz (yet, still) is frequently used with the present perfect tense in the sense of "yet, so far, up to now" to indicate an action that is later or longer than expected and that continues in the negative. Of course, it can also be used with other tenses than the perfect when they are negative in connotation, meaning "yet." Thus,

anOz bE-kAr nEstum	I'm not free yet.
anOz khAna nEs?	Isn't he/she home yet?
anOz tayAra na myAya	The plane isn't coming yet.

11. When the positive idea in the sense of "still" is to be conveyed by anOz the tense employed is more likely to be the simple present or simple past. So,

gOsht anOz sakht as	The meat is still tough.
anOz tushna stum	I'm still thirsty.

anOzAm dAgh as	It's still (too) hot.
wakht e ke bAmyAn raftEm dOstAemA anOz unja budan	When we went to Bamiyan our friends were still there.

19-D The prepositions nezdIk e (near [to]) and az rA e (by way of, via)

dOkAnesh chand dOkAn bAlAtar nezdIk e pul as	His/her shop is a few shops farther on near the bridge.
pOsta-khAnE markazI nezdIk e pul e bAgh e umUmI s	The main (lit., central) post office is near Bagh e Umumi Bridge.
sherkat e barq da jAdE maiwand nezdIk e sInumA e pAmIr bUd	The Electric Company was (= used to be) on Jade Maiwand (lit., Maiwand Avenue) near the Pamir Theatre.
az khAter e bIr-O-bAr mOtara nezdIk e sInumA estAd kada na tAnestum	I couldn't park the car close to the theatre because of the crowd.

1. bAlAtar as used in the above example is equivalent to "up the street," that is, "farther on."

lutfan az rA e jAdE welAyat burEn	Please go by way of the "Green Door Bazaar" (lit., the Avenue of the Welayat [or, Kabul Provincial Government]).
mA az rA e tOrkham AmadEm	We came via Torkham (i.e., the Khyber Pass route).
lutfan Ira az rA e zamIn rawAn kunEn	Please send this by surface mail (lit., by way of 'land').

2. The word welAyat (province) forms its plural on the Arabic pattern and not according to usual spoken Dari. So, welAyAt (provinces). (Cf. § 4-H-6.)

3. For a map of Afghanistan giving its provinces as they are pronounced in Dari see Appendix VI.

4. See also Appendix XIV for directions of the compass.

19-E Expressing the "time since" something has occurred

sE rOz mEsha ke barf mEbAra	It has been snowing for three days (lit., It becomes [or, amounts to] three days that snow is falling).
emrOz sEyum rOz as ke bArAn mEbAra	This is the third day that it has been (lit., is) raining (= It has been raining for three days).
du rOz shud ke Ashpaz sar e kAr nAmada	It's two days (lit., two days became) since (lit., that) the cook came (lit., hasn't come) to work.
du sE rOz mEsha ke dandAnesh dard mEkuna	His/her tooth has been aching (lit., is aching) for a few (lit., two or three) days.
yak O nIm sAl { mEsha shud } ke da kAbul astum	I've been (lit., am) in Kabul for a year and a half.
I aftE duwum as ke kUchyA az Inja tEr mEshan	This is the second week that the nomads have been (lit., are) passing by here (= They have been passing by for two weeks).
emrOz rOz e panjum as ke khayAt Inja kAr mEkuna	The tailor has been working here for five days (lit., Today is the fifth day that the tailor is working here).
du rOz mEsha ke pAem bAz dard mEkuna	My leg (or, foot) has been (lit., is) hurting me again for two days.
chand sAl mEsha ke I khAnara sAkhtEn?	How old is this house? (Lit., How many years will it be that you built this house?)
az I khAna chand sAl mEsha?	How old is this house?
az I mAshIn chand sAl mEsha?	How old is this machine?

1. While in English the words "for" (indicating a length of time) and "since" (showing the beginning of a period of time) are frequently used with the present perfect tense, in Dari these ideas are more likely to be conveyed by the simple present and past tenses of bUdan (to be) and shudan (to become).

2. This idiom may be used to indicate the "age" of things. For the age of persons and animals see § 17-E.

19-F The idiom "to enjoy," "to have a good time" (sAt tEr shudan/bUdan)

sAtetAn tEr shud?	Did you have a good time?
mAlUm mEsha ke sAteshAn khUb tEr as	It looks as if they are having a good time.
ma yaqIn dArum ke sAtemA khUb tEr mEsha	I'm sure that we'll have a good time.

1. The idea of "enjoying" something is idiomatically expressed in Dari by the use of sAt (clock, hour, time) + tEr shudan/bUdan (to pass).

2. The question given above means literally, "Did your time pass?" but it implies the additional thought of "with enjoyment."

19-G The idiom sar az, meaning "beginning (or, starting) from . . . "

sar az aftE Aenda kAr nO baja shurO mEsha	Starting from next week work will begin at nine o'clock.
sar az chI wakht?	Starting when?
byAEn ke sar az sabA da wakht e dars Ech **englIsI gap nazanEm**	Beginning from tomorrow (= from tomorrow on) let's not speak any English during class.

Note: This idiom is most commonly used for future time. Even though the construction introduced in § 19-E is better for past time, sar az may occasionally occur with dIrOz (yesterday) and dIshao (last night) also.

19-H Vocabulary for Lesson Nineteen

anOz	still, yet (interchangeable with tA Ale [up to now])
az rA e	by way of, via
barf	snow

barq	electricity; light; traffic light
bIr-O-bAr	crowd
chandIn	several
chapa	upset, wrongside-out, upside down, spilled, overturned, backward
chArrAI	intersection (of streets) (commonly used to designate specific locations, in the sense of "at the intersection [or, corner] of . . . ")
dandAn	tooth
dard kadan	to hurt, ache, pain
englIsI	English
gumruk	customshouse; customs tax
gushna	hungry
jAda	avenue, main street, boulevard
khAk	dust, dirt, refuse; "garbage," trash
khAlI kadan	to empty (something)
kharbUza	melon (of various kinds)
khayAt	tailor
khudA nA khAsta	May God prevent it (lit., God has not willed it); "I hope it isn't so"; "God forbid"
khushk kadan	to dry (something), wipe up (something wet, or spilled)
kOch kashIdan	to move (i.e., change one's residence from one place to another)
kUchI	nomad, gypsy
mAlUm kadan	to find out, learn (by getting information)
markazI	central, main
mAsUl	customs, tax
mErabAnI kadan	to be good or kind to (someone)

natIja	result, conclusion
pAlIdan	to search, look for [pres., mEpAla; impv., bupAl; subjv., bupAla]
pAlU (-e-)	side; beside, by the side of, next to
pashtO	Pashto (an official language of Afghanistan [also called 'Afghani'])
pErAn	shirt, blouse, (one-piece) dress
rAstI	by the way, incidentally
rOshan kadan	to turn on (e.g., lights); to illuminate
sabA	tomorrow
safIr	ambassador
sakht	hard, tough
sar az	beginning from, starting from, "since . . . "
sarAi	a walled or enclosed compound or shopping area
sAt tEr shudan/bUdan	to enjoy, have a good time
satel	bucket, pail
sherkat	company, business firm (used for Afghan companies)
taksI	taxi
tEr shudan	to pass (by)
tushna	thirsty
wAlI	Governor (of a welAyat [province])
welAyat	province (one of 28 in Afghanistan) [pl., welAyAt]
yAftan	to find, get, obtain (something) [pres., myAfa; subjv., byAfa]
yaqIn dAshtan	to be sure, certain

Exercises for Lesson Nineteen

(to be written as well as practiced orally with the teacher)

Exercise 174 - Change each of the following verb forms from the simple past to the present perfect tense, keeping the person and number the same. E.g., Amad. Amada

1. Awurdum
2. bOrdI
3. dAd
4. dAshtEm
5. dIdEn
6. fAmIdan
7. budum
8. guftI
9. kad
10. kashIdEm
11. kharIdEn
12. pUshIdan
13. raftum
14. shudI
15. shunId
16. shushtEm
17. aftAd
18. andAkhtan
19. barAmad
20. dOkhtI
21. bArId
22. greftEm
23. khAndEn
24. khEstan
25. khOrdum
26. mAndI
27. rasId
28. gasht
29. sAkhtEn
30. nAn khOrdum
31. shesht
32. shekest
33. sOkht
34. gap zadum
35. zadI
36. dAnestum
37. furOkhtEn
38. khAstum
39. pAlIdEn
40. yAftum

Exercise 175 - Change only the tense in each of the following from simple past to present perfect. E.g., barq Amad. barq Amada

1. ba khyAlem az Inja raftan
2. pArsal barem na rasId
3. khayAt kujA raft?
4. mAlUm kada na tAnestum
5. taksI greftan?
6. wazIr sAeba mulAqAt kad
7. pErAnema dOkhtEn?
8. bare fAmIletAn neweshta kadEn?
9. da majles shesht
10. besyAr kOshesh kadum lAken na yAftumesh

Exercise 176 - Add anOz and the negative to each of the following. E.g., taksI yAft. anOz taksI na yAfta

1. shAr e nawa pAlIdum
2. dawAra khOrdI?
3. U jumlara fAmIdum
4. az Inja tEr shud
5. emsAl barf bArId
6. ba khyAlem mOtar e khuda furOkhtan
7. khayAt pErAnema dOkht
8. wazIr sAeba mulAqAt kadEm
9. mestar wAltar kOch kashId
10. muallem sAeb Amad

Exercise 177 - Use anOz with each of the following affirmative statements. E.g., bacha gushna s. anOz bacha gushna s

1. dandAnem dard mEkuna
2. khAnumem da amrIkA s
3. dOstetAn marIz as?
4. darI mEkhAnEn?
5. da kArtE sE mIshInEn?
6. kharbUza da bAzAr paidA mEsha
7. **AghA e karImI da majles as**
8. shumA mAnda mAlUm mEshEn
9. bareshAn entezAr mEkashEn?
10. bEchAra bEkAr as

Exercise 178 - Use nezdIk e or az rA e as needed to complete the following.

1. rafIqem .... khAnEtAn mIshIna
2. dOkAnesh .... pOsta-khAnE markazI s
3. bufarmAEn, ... khAnEtAn mErEm
4. .... zamIn Ech tErAn na raftEm
5. byAEn ke .... qargha paghmAn burEm
6. dIrOz shumAra .... pul e bAgh e umUmI dIdum
7. mEkhAyum ke .... bAgh e bAlA shAr e nao burum
8. unA .... ghaznI bAmyAn mEran
9. shumA .... kArtE chAr mErEn?
10. .... masjed e pul e kheshtI chandIn dOkAn e tekka s

Exercise 179 - Use sar az or sar e as needed to complete these sentences.

1. .... aftE Aenda dars e bIstum shurO mEsha
2. pErAnAetAn .... chaparkat as
3. .... sabA darsemA da O nIm baja shurO mEsha
4. jAkatetAn .... chaokI bUd
5. .... rOz e panjshambE rukhsatI umUmI shurO mEsha
6. khAkA e .... mEza pAk kO
7. da .... chI s?

8. .... chI wakht?

9. .... mA e Aenda zemestAn shurO mEsha

10. kAra bAyad .... Ale shurO kunEn

Exercise 180 - Change the subject in each of the following sentences to the third person singular. E.g., shash mA shud ke darI mEkhAnum. shash mA shud ke darI mEkhAna

1. panj rOz mEsha ke I darsa mEkhAnEm

2. taqrIban sE sAl shud ke da afghAnestAn astEm

3. chand rOz mEsha ke pEsh e dAktar mIrI?

4. yak sAl shud ke az unA AwAl na greftEm

5. dEr mEsha ke sInumA na raftEm

6. emrOz rOz e panjum as ke sar e kAr na mErum

7. I rOz e sEyum as ke Azer nEstan

8. dU nIm sAl shud ke da ErAt zendagI mEkunan

9. taqrIban yak sAl shud ke amrIkA raftan

10. chand mA mEsha ke darI mEkhAnEn?

Exercise 181 - Change (if necessary) the subject in each of the following sentences to make it third person singular. E.g., chand sAl shud ke Ira kharIdEn? chand sAl shud ke Ira kharIda?

1. taqrIban chAr sAl mEsha ke I khAnara sAkhtEm

2. az I qAlInA chand sAl mEsha?

3. pAnzda rOz mEsha ke I ketAbA pEshem as

4. tanA yak sAl shud ke I bukhArIra kharIdEm -- cherA eqa zUt kharAb shud?

LESSON TWENTY (dars e bIstum)

20-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /z/ and /sh/

zAr khatar dAra (Poison is dangerous)
shAr khatar dAra (The city is dangerous)

aga zaoq dArEn, burEn (If you are keen to go, go on)
aga shaoq dArEn, burEn (If you are keen to go, go on)

zArI neweshta kunEn (Write 'zArI' [imploring])
shArI neweshta kunEn (Write 'shArI' [urban])

bAz ma mErum (I'm going again [or, later])
bAsh ma mErum (Just wait [here]; I'm going)

2. Contrasting /O/ and /u/

U khO guft (He/she said 'O.K.')
U khu guft (He/she said [it], didn't he/she?)

mAnA e khOrd chI s? (What does 'khOrd' mean? [he/she ate])
mAnA e khurd chI s? (What does 'khurd' mean? [small])

3. Illustrating /st/

mEkhAst ke khOst bura (He/she wanted to go to Khost)

sE bIst shast mEsha (Three times twenty makes sixty)

20-B Infinitives used as nouns

byAEn ke da shafA-khAna dIdanesh burEm	Let's go to the hospital to see him/her.
da I nezdIkyA qarz greftanet zyAt shuda	You have borrowed more lately (lit., recently your borrowing has increased).

(tA) chand baja az dars dAdan khalAs mEshEn?	What time will you be finished (with) teaching?
estAd shudan da Inja khatar dAra	It's dangerous to stand (or, be parked) here.
dOkAn e dalAk bare sar tayAr kadan mErum	I'm going to the barber shop to get a haircut.
zarUr nEs ke az darI gap zadan besharmEn	There's no need to be shy (or, embarrassed) about speaking Dari.
bE-gham bAshEn--ba Ainak pUshIdan AdI mEshEn	Don't worry -- you'll get used to wearing glasses.
bUdan e safIr sAeb da Inja zarUr as	It's necessary for the Ambassador to be here (lit., The Ambassador's being here is essential).
(az shunIdan e I khabar) besyAr deq shudum	I am (lit., became) very sorry ([= sad] to hear this news).

1. Because of the nature of the infinitive (the "to" form of the verb) as a verbal noun it can function in place of a noun.

2. In this usage it is controlled by the same prepositions, object marker, comparison indicator, personal pronoun suffixes, etc., which are used with nouns. As such, the infinitive can function as the subject or object of the sentence, have its own object, or serve as the object of a preposition.

3. As some of the above examples indicate, the infinitive may frequently be used to show purpose and be translated "in order to" or "to."

4. bE-gham means literally "without grief" and is used to dispel someone's concern or worry over something, as if to say, "You have nothing to worry about . . . Everything will be all right."

5. AdI, while meaning "accustomed, habituated, used to" something, is also used in the sense of "ordinary" (i.e., routine). For example, the post office refers to unregistered mail as AdI, whether airmail or surface.

6. besyAr deq shudum (I became [= am] very sad) may be used alone to express one's condolence or "sorrow" on hearing bad news. Cf. § 9-H, § 12-D, § 14-B and § 21-D for other idiomatic uses of this word deq.

20-C The formation of the past perfect tense

With kadan **(to do, make ___)**

	Singular			Plural		
1	kada +	budum	I had done	kada +	budEm	we had done
2		budI	you had done		budEn	you had done
3		bUd	he/she/it had done		budan	they had done

With shudan (to become)

	Singular			Plural		
1	shuda +	budum	I had become	shuda +	budEm	we had become
2		budI	you had become		budEn	you had become
3		bUd	he/she/it had become		budan	they had become

1. The past perfect tense is formed by combining the unchangeable past participle (cf. § 14-E) with the appropriate form of bUdan in the simple past tense.

2. The same rules about agreement of the subject and the inclusion or omission of it are observed for the past perfect tense as for the present tense of verbs (cf. § 3-G-1).

3. If the negative occurs it comes before the participle and not before the form of bUdan. The negative (na) also receives the accent.

4. The verbs bUdan and dAshtan do not occur in this tense. In other words, "buda bUd" and "dAshta bUd" are simply not used.

20-D Statements, questions and negatives with the past perfect tense

wakht e ke da maidAn e awAI rasIdum, tayAra wakht Amada bUd	When I reached the airport the plane had already come in.
cherA shekAyat kada budan?	Why had they complained?

na mEfAmIdum ke eqa nukhsesh shuda bUd	I didn't know that he/she had had such a great loss.
pAr-sAlAm yag dafa khArej rafta budum	I went (lit., had gone) abroad once last year, too.
pEsh az IAm kAbul Amada budEn?	Have you ever been (lit., Had you ever come) to Kabul before?
chI wakht rawAn kada budEnesh?	When did you send (lit., had you sent) him/her/it?
da I du sAl etur zelzelE shadId na shuda bUd	In these two years there had not been a worse (lit., severe) earthquake than this.
ma da umrem I qesm darakhta na dIda budum	I had not seen a tree like this (one) in my whole life.
tA emrOz faisala na kada budum	I had not decided (= made up my mind) until today.
wakht e ke awal da afghAnestAn Amad anOz ArUsI na kada bUd	When he/she first came to Afghanistan he/she had not gotten married yet.

1. The past perfect tense, like the present perfect, emphasizes current relevance. The difference lies in the fact that the matter was currently relevant or pertinent at some past time. Since the action of the past perfect tense precedes another action in the past, it is commonly used in complex sentences involving clauses introduced by such words as pEsh az (before), wakht e ke (when) and tA (until).

2. This tense is much more common in Dari, even in simple sentences, than it is in English. A number of the examples given above would in English be more commonly put in the simple past tense.

3. wakht e ke (when) has thus occurred with the simple past and present tenses, the subjunctive, and now the past perfect tense.

20-E

The words bAwujUd e (even though, in spite of), bedUn e (without, except), Ewaz e (instead of), ghair e (in addition to, except for, apart from, besides) and mutAbeq e (according to)

bAwujUd e maAsh e kam guzAra mEsha	In spite of low pay one can manage to get along (= to make ends meet).

bAwujUd e kAr e zyAt kOshesh mEkunum ke kAr e shumA zUtar khalAs shawa	In spite of a lot of work I will try (and see) that your work gets done soon (lit., more quickly).
bAwujUd e ke khArejI s besyAr kOshesh mEkuna ke fArsIra yAd bIgIra	Even though he/she is a foreigner he/she is trying hard to learn Persian.
bAwujUd e ke dIshao besyAr khunuk bUd lAken nalAra yakh na zada bUd	Although it was very cold last night the pipes did not freeze (lit., ice had not struck the pipes).

bedUn e fardA shao dega ar shao khAna mEbAshum	I'll be home every night except tomorrow night.
bedUn e shumA dega ar kas Amada bUd	Everybody was (lit., had come) [there] except you.
bedUn e ejAza dAkhel shuda na mEtAnEn	You can't enter without permission.

Ewaz e dushambE rOz e panjshambE mEran	They are going on Thursday instead of Monday.
aga Ewaz e AbI sabzAm bAsha durust as	Even if they have (lit., there might be) green instead of blue, it's all right.
byAEn ke Ewaz e surUbI estAlef burEm	Let's go to Istalif instead of Sarobi.
EwazetAn kIra rawAn mEkunEn?	Who(m) are you going to send in your place?

ghair e darI bAyad pashtOrAm yAd bIgIrum	I should learn Pashto in addition to Dari.

ghair e sang yag du sad dAna kheshtAm kAr dArum	Besides stone I need two hundred bricks
ghair e fardA shao dega ar shao khAna mEbAshum	With the exception of tomorrow night I'll be home every night.
ghair e qAshuq yak kArd O panjAm byArEn	Besides the spoon bring a knife and fork.
ghair e (H)ErAt dega tamAm e shArA e mash(H)Ur e afghAnestAna dIdEm	I/we have seen all of the famous towns of Afghanistan with the exception of Herat.

cherA dAmana mutAbeq e namUna na dOkhtI?	Why didn't you make (lit., sew) the skirt according to the pattern?
patlUn e nawa mutAbeq e I patlUn besAzEn	Make the new pants according to these pants.
kOshesh kunEn ke belkul mutAbeq e naqsha bAsha	Try to see that it's exactly according to the blueprint (or, sketch).
mEkhAyum ke pardAra mutAbeq e rang e utAq khush kunum	I want to choose curtains according to the color of the room.

1. bedUn e and ghair e are used synonymously in the sentence, "I'll be home every night except tomorrow night" although ghair e is probably a bit more common in this sense than bedUn e is.

2. Note that personal pronouns can be suffixed directly to these prepositions as in the example EwazetAn, "instead of you," "in your place."

20-F

Summary of verb formations for the verbs in Lessons Sixteen to Twenty

Infinitive		Present 3.p.s.	Imperative		Subjunctive 3.p.s.
			Singular	Plural	
dAnestan	to know, understand	mEdAna	bedAn	bedAnEn	bedAna nadAna

Infinitive		Present	Imperative		Subjunctive
		3.p.s.	Singular	Plural	3.p.s.
furOkhtan	to sell	mefrOsha	bufrOsh nafrOsh	bufrOshEn nafrOshEn	bufrOsha nafrOsha
kashIdan	to draw, pull, take off	mEkasha	bekash nakash	bekashEn nakashEn	bekasha nakasha
khAstan	to want, ask for	mEkhAya	bekhAi nakhAi	bekhAEn nakhAEn	bekhAya nakhAya
pAlIdan	to search for	mEpAla	bupAl napAl	bupAlEn napAlEn	bupAla napAla
sharmIdan	to be shy, embarrassed	mEsharma	besharm nasharm	besharmEn nasharmEn	besharma nasharma
yAftan	to get, find	myAfa	**byAf**	**byAfEn**	byAfa nayAfa

1. Where blanks are left in the above chart the forms are not likely to occur.

2. The imperative singular form of sharmIdan--besharm--might be used with a child in the sense similar to the English expression, "Shame on you!"

20-G Vocabulary for Lesson Twenty

AbI	blue
AdI	accustomed, habituated, used to; "ordinary" (for mail, that is, unregistered)
Ainak	eyeglasses, spectacles
ArUsI kadan	to get married
bAwujUd e	even though, in spite of, notwithstanding, although
bE-gham	unworried (lit., without grief)
bedUn e	without, except, unless
belkul	completely, entirely, exactly, precisely
da I nezdIkyA (nazdIkyA)	**recently, lately**
dAkhel shudan	**to enter, join; to enroll for**

dalAk	barber
dAman	skirt
darakht	tree
dars dAdan	to teach (esp., academically)
durust	correct, all right, O.K.
estAd shudan	to stand, park
Ewaz e	instead of, in place of
ghair e	in addition to, except for, apart from, besides
kArd	knife
khArej	abroad; "outside"
khArejI	foreigner; foreign
khesht	brick
mash(H)Ur	famous, well-known
mutAbeq e	according to, in accordance with
nal	pipe (e.g., for water); faucet
namUna	pattern, sample, example
naqsha (nakhcha)	map, drawing, sketch, plan
nuqs (nukhs)	loss, damage, harm
panja	fork
patlUn	pants, trousers
qarz greftan	to borrow, take a loan
sabz	green
sang	stone, rock
sar tayAr kadan	to give/get a haircut (synonymous with sar jOr kadan)
shadId	severe (mainly of events--but not of persons)

sharmIdan	to be shy, embarrassed [pres., mEsharma; impv., besharm; subjv., besharma]
shekAyat kadan	to complain, make a complaint
umur	age; "life"
yakh zadan	to freeze
zelzela	earthquake

Exercises for Lesson Twenty

(to be written as well as practiced orally with the teacher)

Exercise 182 - Complete these sentences with the infinitives of the verbs given in the present tense (3.p.s.) in (   ). E.g., Ale .... etAn bEtar shuda (gap mEzana). Ale gap zadanetAn bEtar shuda.

1. unA dIshao .... emA Amadan (mIbIna)
2. emrOz .... esh eqa zarUrI nEs (as)
3. .... e ushtukA Inja khatar dAra (bAzI mEkuna)
4. da amrIkA .... besyAr qImat as (sar tayAr mEkuna)
5. .... etAn chI wakht as? (mEra)
6. ba rAdyO .... AdI nEstEm (meshnawa)
7. bale, ... ema besyAr zarUrI s (mEra)
8. da Inja segret .... ejAza nEs (mEkasha)
9. chand baja .... mErEn? (nAn mEkhura)

Exercise 183 - Complete these sentences with the appropriate form of the past perfect tense of the verbs given in (   ). E.g., tA dIrOz pArsal na .... (rasIdan) tA dIrOz pArsal na rasIda bUd

1. pEsh az I (shumA) fArsI na .... (khandan)
2. tA pAr sAl bachEm da maktab dAkhel na .... (shudan)
3. na bAmyAna pEsh az I na .... (dIdan)
4. unAm amrAemA dIrOz paghmAn .... (raftan)

5. U da umre khud ba tayAra safar na .... (kadan)

6. akbar khAn tura chI .... ? (guftan)

7. anOz AwAlesh na .... ke khudesh Amad (Amadan)

8. anOz fArsIra khUb yAd na .... ke pashtOra shurO kad (greftan)

Exercise 184 - Use bAwujUd e or bedUn e as needed to complete these sentences.

1. .... shumA majles shuda na mEtAna

2. .... ke besyAr kam wakht fArsI khAnda, gap zadanesh bad nEs

3. .... ke kame nA-jOr bUd sar e kAr raft

4. .... mOtar unja rafta na mEtAnEm

5. .... az I ke mara chIze bugOyan khArej raftan

6. .... ke barem guftEn az yAdem raft

7. .... ke dawAra khOrdum, lAken anOz marIz astum

8. .... yag du nafar kulleshAna shenAkhtum

Exercise 185 - Complete these sentences with the correct form of the verbs given in ( ). E.g., Ewazesh kI .... bUd? (Amadan)
Ewazesh kI Amada bUd?

1. emte(H)AnAemAra Ewaz e sabA da aftE Aenda .... (greftan)

2. Ewaz e fardA-pIshIn fardA-sOb .... mEtAnEn? (Amadan)

3. Ewaz e yakshambE rOz e jumma rukhsatI .... (bUdan)

4. byAEn ke Ewaz e mOtar ba tayAra bAmyAn .... (raftan)

5. Ewaz e pashtO (unA) darI yAd .... (greftan)

Exercise 186 - Use ghair e or mutAbeq e as needed to complete these sentences.

1. .... emrOz da I afta yag rOz e degAm rukhsatI s

2. .... qandAr lashkargArAm bAyad bIbInEn

3. .... shumA du nafar e degAm Azer na bUd

4. cherA pErAnema .... namUna na sAkhtEn?

5. .... emrOz yag rOz e degAm byAEn

6. .... fardA dega ar wakht durust as

7. lutfan bAlapOsha .... I namUna budOzEn

8. .... du sE nafar dega Echkas nAmada bUd

Exercise 187 - Change the verbs in each of the following sentences from the simple past or present perfect tense to the past perfect tense. E.g., shunIdEm ke fAmIletAn myAya. shunIda budum ke fAmIletAn myAya

1. mOtarema Awurdum
2. khata bOrdI?
3. qalamema barem pas dAd
4. safIr sAeba dIdEn?
5. darsa fAmIdEn, nE?
6. baresh chI guftEn?
7. kAra wakht khalAs kadEm
8. I qesm mAI khOrdEn?
9. kAlAra shushtEn?
10. U degara khUb sAkhtEn
11. dAmanetAna khayAt dOkht?
12. dawAra da anwArI mAnda
13. da unja sheshta
14. chI khAstEn?
15. az shAr e nao kharIdum
16. besyAr sharmId
17. aodAna pur kadI?
18. derIshI AbIma pUshIdum
19. kujA raftI?
20. az kujA aftAd?
21. pAr sAl besyAr bArAn bArId
22. AwAleshAna greftEm
23. I ketAbchara khAndEn?
24. chand baja az khao khEst?
25. panj rOz mEsha ke marIz shuda
26. zUt rasIdan
27. emrOz az khAna wakht barAmada
28. pAr sAl gulA e aolImA sOkht
29. amrAem gap na zada
30. bAisekelema wakht furOkhtEm
31. taqrIban yak sAt entezAr kashId
32. bAzAr e welAyata na pAlIdEm
33. maktUba da pOsta andAkhtI?
34. yag dAnE degara az kujA yAft?

LESSON TWENTY-ONE (dars e bIst O yakum)

21-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /n/ and /ng/

bAngIra da pEsh e nal bAnI (You should put the water-carrying yoke near the faucet)

da kOchE tang du nafar tan-ba-tan jang kadan (Two people fought hand to hand in the narrow street)

az khAter e ke mAIpar besyAr tang as unjara tangI mEgan (Since **Mahipar** is very narrow they call it a gorge)

da dOkAnA e kOtE sangI sanI paidA na shud (Tweezers were not available in the shops of Kote Sangi)

2. Contrasting /O/ and /U/

O bacha! (Hey, you!)
U bacha (That boy)

tO nagOEn (Don't say 'tO' [used in calling a dog])
tU nagOEn (Don't say 'tU' [you])
Ewaz e tU tO nagOEn (Don't [by mistake] say 'tO' instead of 'tU')

tOp panchar shud (The ball broke)
tUp panchar shud (The tube got a puncture)

rang kO (Paint [it])
rang kU? (Where's the paint?)

3. Illustrating /shk/

peshket chI wakht mebrAya? (When will you be drafted?)

mushk besyAr qImat dAra (Musk [a kind of perfume] is very expensive)

kAlAesh da aftao khushk shud (His/her clothes got dry in the sun)

21-B The -An- infix with causal verbs

az khao na khEzAnesh	Don't wake him/her up (lit., out of sleep).
ba khyAlem ke matlabema fAmAnda na tAnestum	I think I wasn't able to make myself (lit., my meaning) clear (i.e., to explain it).
kull e kAghazA e bEkArara bAyad busOzAnEn	You ought to burn all of the useless papers.
enshAllA sabA maktUba da shObEtAn mErasAna	God willing, tomorrow he/she will deliver the letter to your department.
azIz da bIrU chOb meshkenAna	Aziz is chopping (lit., breaking) wood outside.
emsAl mEkhAyum ke da aolI chand tA darakht beshAnum	I want to plant a few trees in the yard this year.

1. -An- as an infix is often used to make causal verbs out of either intransitive or transitive verbs.

2. Note in the above examples:
   (a) khEstan (to arise, get up) -- khEstAndan (to cause to arise, wake up [someone])
   (b) fAmIdan (to understand) -- fAmAndan (to cause to understand, explain)
   (c) sOkhtan (to be burned) -- sOkhtAndan (to cause to burn, burn [something])
   (d) rasIdan (to arrive) -- rasAndan (to cause to arrive, deliver)
   (e) shekestan (to be broken, break) -- shekestAndan (to cause to break, break [something])
   (f) sheshtan (to sit) -- shAndan (to cause to sit, seat, put, plant, attach)

3. While -An- in the middle of a verb generally signals causality, it is combined in various ways depending on the verb. Therefore, each causal verb has to be learned as a separate vocabulary item.

4. The example given with fAmAndan is a rather polite way of telling someone that he didn't understand you; in other words, a taking of the blame on oneself, as if, "I guess I wasn't able to get my point across."

5. shAndan in the sense of "to put" differs from mAndan in that mAndan means to "put" or "place" something in a more temporary fashion (= lay,

leave) while shAndan means to "put" or "attach" or "fix" something in place in a more permanent way.

6. Some transitive verbs--e.g., kadan (to do)--do not have a special causal form but may themselves convey causality, depending on the context. For example,

sarema jOr mEkunum sarema tayAr mEkunum	I'm going to get a haircut.
khAnara rang kadum	I had the house painted [more likely] or I painted the house [less likely].

21-C Various ways of expressing "to know"

maqsadesha pUra na fAmIdum ke pAkat e awAI mEkhAya yA ErOgrAm	I don't (lit., didn't) quite (or, fully) 'get' his/her point (lit., intention) as to whether (lit., that) he/she wants airmail envelopes or aerogrammes.
dIshao zelzelara fAmIdI?	Did you feel (lit., know, realize) the earthquake last night?
anOz na mEfAmum ke rukhsatIra da kujA tEr kunEm	I don't know yet where we're going to spend the holiday.
na mEdAnum ke fElan tanA mEra yA amrAe fAmIl e khud	I don't know if he/she for the time being is going alone or with his/her family.
machem!	How should I know?
machem ke anOz utAqa khAlI kada yA nE	I don't know whether he/she has emptied (or, vacated) the room yet or not.
khabar dArEn ke da Otal e bain-ul-melalI emshao chI gap as?	Do you know what's going on at the Intercontinental Hotel tonight?
mutasefAna (ke) az I gap Ech khabar na dAshtum	Unfortunately [or, I'm sorry], I didn't know anything about this.

na-khair, mestar dAsana na meshnAsum	No [, I regret to say], I don't know Mr. Dawson.
shumA as rUi yAd-dAsht kulcha pukhta kada mEtAnEn?	Do you know how to make cookies (or, biscuits) by (reading) a recipe?
zargar Ira jOr kada mEtAna?	Does the jeweller know how to fix this?
bubakhshEn, ma pyAnO zadana yAd na dArum	I'm sorry, (but) I don't know how to play the piano.
pashtO yAd dAran?	Do they know Pashto?

1. fAmIdan and dAnestan are generally interchangeable and are used in the sense of "to understand, comprehend, know." However, in the sentences on "Make yourself at home" (p. 197) bedAnEn (know, consider, regard) is correct while bufAmEn would not be used.

2. machem!--a contraction of ma (I) + chI (what) + mEdAnum (I know)--is a rhetorical question or exclamation, roughly equivalent to a shrug of the shoulders and some such phrase as, "How should I know?" "Search me!" or "I haven't any idea."

3. khabar dAshtan is used in the sense of "to have information (or news)" about something, to be informed.

4. shenAkhtan (to recognize, know) conveys the notion of acquaintance, as, "Do you know . . . ?" or "Are you acquainted with . . . ?" Note that fAmIdan and dAnestan are not used in this sense of acquaintance or recognition. (Cf. § 14-D-4.)

5. The unchangeable past participle + tAnestan (can, to be able) indicates "knowing how to" do that which is expressed in the participle (cf. § 14-F-1, 3).

6. yAd (memory) + dAshtan (to have) suggests that one has learned a certain thing, hence, "knows" it (or, in the negative, has not learned something and therefore does not know it). Based on this same combination, a noun yAd-dAsht occurs in the sense of "reminder" (= note, memo, **recipe**). **So,**

dIrOz baresh yAd-dAsht rawAn kadum	Yesterday I sent him/her a reminder (or, note, memo).

7. zadan (to beat, hit) + any musical instrument means "playing" that instrument.

21-D The prepositions muqAbel e (opposite), pAlU e (beside, alongside of), pEsh e rUi (in front of) and pusht e (sar e) (behind, in back of)

bAnk e melI muqAbel e Otal e kAbul as	The (Afghan) National Bank is opposite the Kabul Hotel.
be muqAbel e sawAletAn chI juwAb guft?	What was his/her reaction to your question? (I.e., In the face of your question what answer did he/she give?)
da muqAbel e daftar e garzandOi chandIn dOkAn e sAmAn e barq as	There are several electric supply shops opposite the Tourist Bureau.
sInumA e AryAnA pAlU e rastUrAn e khaibar as	The Ariana Theatre is next to the Khyber Restaurant.
sefArat e amrIkA da sarak e maidAn e awAI pAlU e rAdyO afghAnestAn as	The American Embassy is on the air-port road alongside of Radio Afghanistan.
pAlU e bukhArI mIshInum az khAter e ke rEzesh kadEm	I'll sit next to the stove since I've caught (i.e., got) a cold.
dIrOz dIdumesh ke az pEsh e rUi pOsta-khAnE markazI tEr mEshud	Yesterday I saw him/her passing by in front of the main post office.
yak tair e pEsh e rUi mOtar bAd na dAra	One of the front tires of the car doesn't have air (= is low, flat).
pEsh e rUi wezArat e khAreja baretAn entezAr mEkshum	I'll wait for you in front of the Ministry of Foreign Affairs.
(da) pEsh e rUi khAnEmA du sE dOkAn as	There are a few shops in front of our house.

(da) pusht e sar e khAnEshAn khAnE khEshAeshAn as	Their relatives' house is behind their house.
U pusht e watan e khud besyAr deq shuda	He/she has gotten very homesick for his/her homeland.
akbara pusht e saodA rawAn kadEm	I've sent Akbar for groceries (i.e., supplies).

1. For maps of Kabul City giving the names of streets, intersections and noteworthy locations see Appendix VII.

2. While khEshA, translated "relatives," may be either singular or plural it is generally used of those who are relatives by marriage. The word qaomA would be more specific for blood relatives. However, the Dari system of denoting relatives, where different words occur for aunt, uncle, cousin, etc., depending on which side of the family they are, is much too complicated to be included in a basic general course of the scope of this present one--except as an appendix for reference purposes. See Appendix III for further details.

3. pusht e may be preceded by da and followed by sar e in some situations.

4. pusht e in the sense of "for" (or, after [in order to obtain]) rather than "behind" or "in back of" is interchangeable with pas e. Thus,

unA pas e aolAdA e khud besyAr deq shudan	They are very lonesome for their children
akbar pas e saodA rafta	Akbar has gone for (i.e., after) groceries (or, supplies).

21-E Idiomatic uses of sar (head, top)

sarem dard mEkuna	My head aches.
rUipAkAra da sar e bestara bAnEn	Put the towels on the bed.
cherA saresh qAr shud?	Why did he/she get angry at him/her?
byAEn ke burEm ke saremA nA-wakht nasha	Let's hurry so we're not late.

kOshesh kunEn ke fArsI gap bezanEn--kase saretAn khanda na mEkuna	Try to speak Persian; nobody will laugh at you (if you do).
saresh bAwar dArum	I believe him/her (i.e., I have faith [or, confidence] in him/her).
sar az sabA senfetAn tabdIl mEsha	Starting from tomorrow your class (room) will change.
shumA chI wakht sar e kAr mErEn?	What time do you go to work?
sar e chI feker mEkunEn?	What are you thinking about?
sar ba sar **namAnesh(An)** ke kharAb mEsha	Don't stack them on top of each other or (= lest; lit., that) they'll get spoiled.
zendagI sar e khudetAn bAsha!	May your life be on yourself! (= My condolence).

1. sar (head, top) is used in a great variety of idioms so that no simple translation of it will fit each occasion. The examples above show some of the ways in which it is used.

2. The final example is said by way of a wish to someone who has lost a loved one, as, "I'm sorry that you have lost your loved one." Cf. also § 20-B-6.

21-F The suffix -Ana to make possessive adjectives out of nouns

jAkat e zanAna dArEn?	Do you have ladies' sweaters?
tashnAb e mardAna da taraf e chap as	The men's bathroom is on the left.

21-G The use of chand with numbers, in the sense of -fold

qImatA az da sAl pEsh kada sE chAr chand beland rafta	Prices have gone up at least three or or four times (i.e., threefold, fourfold) in ten years.

namakesha emdafa du chand kunEn	Double the salt in it this time (i.e., Make it twofold).

21-H Vocabulary for Lesson Twenty-one

awAI	air [adj.]; by air
az rUi	by, according to
bAd	air, wind [noun]
bain-ul-melalI	international, intercontinental
bAnk e melI	(The) National Bank
bAwar dAshtan	to believe, have confidence in (with sar___ or ba___)
bEkAra	useless
bestara	bed; bedding (includes the bed and its covers)
-chand	-fold (a suffix used with numbers)
fAmAndan	to explain [pres., mEfAmAna; impv., bufAmAn; subjv., bufAmAna]
fElan	for the time being, temporarily
garzandOi	tourist (a Pashto word used in Dari)
khabar dAshtan	to have information about, know
khEshA	relative(s) (by marriage)
khEstAndan	to awaken, wake up (someone) [pres., mEkhEzAna; impv., bekhEzAn; subjv., bekhEzAna]
kulcha	cookie, biscuit
machem!	How should I know? (or, Search me!)
maqsad	intention, purpose
mardAna	men's
matlab	meaning, intention
muqAbel e	opposite (to)

mutasefAna	unfortunately, regretfully, "sorry"
pAkat	envelope, bag
pEsh e rUi	in front of
pusht e (sar e)	behind, in back of; "for," "after"
pyAnO	piano
qaomA	relative(s) (by blood)
qAr shudan	to be(come) angry
rasAndan	to deliver, cause to arrive [pres., mErasAna; impv., berasAn; subjv., berasAna]
rUipAk	towel
sAmAn	tool(s), equipment, baggage, goods
sar	head, top
shAndan	to put, seat, attach, plant [pres., mEshAna; impv., beshAn; subjv., beshAna]
shekestAndan	to cause to break, break (something), chop (e.g., wood) [pres., meshkenAna; impv., beshkenAn; subjv., beshkenAna]
shOba	department, bureau, section (of an office or organization)
sOkhtAndan	to set fire to, cause to burn, burn (something) [pres., mEsOzAna; impv., busOzAn; subjv., busOzAna]
tabdIl shudan	to be changed
tEr kadan	to spend (e.g., time, a holiday)
watan	homeland, home country
yAd-dAsht	reminder, note, memo; **recipe**
yAd dAshtan	to know (something [because of having learned it]); to know how to (do something)
zanAna	women's, ladies'

zargar	jeweller
zendagI	life

Exercises for Lesson Twenty-one

(to be written as well as practiced orally with the teacher)

Exercise 188 - Keeping the person the same, change the forms of *shAndan* from the plural to the singular in the following sentences.

1. da I dEwAlAm yak cherAgh mEshAnEn?
2. mEkhAyum ke da I darwAza yak kelkIn beshAnEn
3. da Inja chI qesm gul shAndEn?
4. mEmAnAra da sAlUn beshAnEn

Exercise 189 - Keeping the person the same, change (where possible) the forms of *fAmAndan* and *rasAndan* from the singular to the plural in the following sentences.

1. chandIn dafa fAmAndumeshAn lAken mAlUm mEsha ke anOz na fAmIdan
2. kOshesh mEkunum ke bufAmAnumeshAn
3. fAmIdan O fAmAndan besyAr farq dAra
4. bubakhshEn, ba khyAlem ke fAmAnda na tAnestum
5. da kujA baretAn berasAnum?
6. bE-gham bAshEn--khuda tA chAr baja mErasAnum
7. ma amrAetAn berasAnum?
8. I AwAla bAyad baresh emrOz berasAnI

Exercise 190 - Keeping the person the same, change the forms of the verbs *shekestAndan*, *sOkhtAndan* and *khEstAndan* from the singular to plural in the following sentences.

1. bare bukhArI bAyad chOb beshkenAnI
2. Ush kO ke Ainara nashkenAnI
3. I chObA e kalAna chetOr beshkenAnum?

4. da I bukhArI chI mEsOzAnI?

5. cherA kAghazA e bEkArara na sOkhtAndI?

6. sAle cheqa chOb mEsOzAnI?

7. cherA mara eqa wakht az khao khEstAndI?

8. anOz teflAra az khao **nakhEzAn**

Exercise 191 - Keeping the person the same, change the number of the verbs indicated from singular to plural. E.g., khAnda na mEtAna. khAnda na mEtAnan

1. mEdAnI ke da kujA e kArtE sE mIshInEm?

2. bubakhshEn, az marIzItAn khabar na dAshtum

3. bale, pyAnO zada mEtAna

4. khabar dArI ke da kudAm tayAra mEra?

5. mEdAnI ke kudAm rOz emte(H)An dArEm?

6. **tuAm** I qesm kulcha pukhta kada mEtAnI?

7. na mEdAnum ke chI gap shuda

8. Ira jOr kada mEtAnI?

9. khabar na dArum ke kujA rafta

Exercise 192 - Change the verbs indicated in the following sentences from the first person singular to the third person singular. E.g., pyAnO zadana yAd na dArum. pyAnO zadana yAd na dAra

1. awal shumAra na shenAkhtum

2. eqa tEz gap mEzana ke Ech gapesha fAmIda na mEtAnum

3. besyAr kam pashtO yAd dArum

4. I darsa khUb na fAmIdum

5. na mEfAmum ke da dAwat chand nafar Amada bUd

Exercise 193 - Change the verbs indicated in the following sentences from the second person plural to the third person plural. E.g., englIsI yAd dArEn? englIsI yAd dAran?

1. jarmanI yAd na dArEn?
2. Ura meshnAsEn?
3. khAndan O neweshta kadana yAd dArEn?
4. mestar fAksa meshnAsEn?
5. chand zubAn mEfAmEn?

Exercise 194 - Complete each of these sentences in four ways, using muqAbel e, pAlU e, pEsh e rUi and pusht e (sar e) in the blank spaces.

1. mOtaretAna da .... khAna estAd kunEn
2. bAisekeletAna da .... pOsta-khAna namAnEn
3. maghAzEsh da .... Otal e spInzar as
4. chaokIra da .... mEz bAnEn
5. sarwEs e shAr e nao az .... khAnEshAn tEr mEsha

Exercise 195 - Use both zanAna and mardAna to complete these sentences; in other words, two possibilities for each sentence.

1. tashnAb e .... da bAlA s
2. U dOkAn bUtA e khUb e .... dAra
3. sAt e .... da kujA yAft mEsha?
4. qImat e I jAkatA e .... chand as?
5. U khayAt e .... s
6. jerAb e .... jOrE chand as?
7. I maghAza tanA kAlA e .... mefrOsha

LESSON TWENTY-TWO (dars e bIst O duwum)

22-A Pronunciation drill (to be done only with the teacher)

1. Practicing /w/

wA wakht darwAzE dawA-khAnara wAz kadan (They have already opened the door of the dispensary)

Ewaz e shawar e khud khudesh sawAla juwAb dAd (Instead of her husband [doing it] she answered the question herself)

wazIr sAeb welAyat e qandAr rafta (The Minister has gone to Kandahar Province)

2. Illustrating /sm/

esmetAna chI qesm neweshta mEkunEn? (How do you spell your name?)

rasm O rawAjemA I qesm nEs (We don't have this sort of custom)

3. Illustrating /rsh/

destem da tAk na mErasa -- angUr tursh as (I can't reach the vine -- [so] the grapes are sour!)

kull e utAqAeshAn qAlIn farsh bUd (All of their rooms were carpeted)

22-B The formation of the passive forms of verbs

Active	Passive
tekrAr kadan (to review, repeat)	tekrAr shudan (to be reviewed, repeated)
taklIf dAdan (to trouble, bother)	taklIf shudan (to be troubled, bothered)
khushk kadan (to dry)	khushk shudan (to get, become dried)

Active	Passive
rOshan kadan (to light, turn on)	rOshan shudan (to be lit, turned on)
pur kadan (to fill, make full)	pur shudan (to be filled, full)
neweshta kadan (to write)	neweshta shudan (to be written)
yAftan (to find, get)	yAft shudan (to be found, gotten)

1. Some words combine with both kadan (or some other transitive verb, or--as with yAftan--are themselves transitive) and shudan (or sometimes bUdan). In such cases the kadan (or alternative) form is active or transitive while the shudan (or bUdan) form is passive or intransitive (cf. § 7-E-1).

Active	Passive
sOkhtAndan (to burn, set fire to)	sOkhtan (to be [or, get] burned)
shekestAndan (to break, cause to break)	shekestan (to be [or, get] broken)
shAndan (to seat, put, attach)	sheshtan (to sit)
khEstAndan (to awaken [someone], cause to get up)	khEstan (to wake up, get up)

2. Some verbs have separate forms for active and passive ideas, the active sense being conveyed by "causal verbs" (cf. § 21-B) while the basic form is passive in significance.

Active	Passive
sAkhtan (to make)	sAkhta + shudan (to be made)
dIdan (to see)	dIda + shudan (to be seen)
khOrdan (to consume)	khOrda + shudan (to be consumed)
guftan (to say)	gufta + shudan (to be said)
khAndan (to read)	khAnda + shudan (to be read)
dOkhtan (to sew)	dOkhta + shudan (to be sewn)
shunIdan (to hear)	shunIda + shudan (to be heard)

Active	Passive
bOrdan (to carry)	bOrda + shudan (to be carried)
shushtan (to wash)	shushta + shudan (to be washed)

3. The passive is also commonly formed by combining the unchangeable past participle (cf. § 14-E) of a transitive verb (whether basic or causal) with the appropriate mood or tense of shudan. In addition to the examples above, note fAmIda + shudan (to be understood) and fAmAnda + shudan (to be explained).

22-C Statements, questions and negatives in the passive forms

bubakhshEn, emshao baretAn besyAr taklIf shud	I'm sorry, (but) it's been a lot of trouble for you tonight.
I dars eqa mu(H)em as ke bAyad yag dafE degAm tekrAr shawa	This lesson is so important that it should be reviewed once more.
bubakhshEn, az pEshem nA-ghalatI sOkht	Excuse me, (but) I burned it accidentally (lit., It got burned accidentally by me).
U tAmIr besyAr zUt sAkhta shud	That building was put up (lit., made) very quickly.
I qesm tarkArI khAmAm khOrda mEsha	This kind of vegetable can be (lit., becomes) eaten raw, too.
sar e kOA e paghmAn umUman barf dIda mEsha	Snow can usually be seen on the Paghman mountains.
bIbI ke tAnk pur shuda yA nE	See if the tank has gotten full or not.
kAlA khushk shuda yA anOz tar as?	Have the clothes gotten dry or are they still wet (or, damp)?
tekes e pOstE qadImI da kujA yAft mEsha?	Where can old (lit., ancient) postage stamps be found (or, gotten)?

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bAzUesh kai shekest?	When did he/she break his/her arm? (Lit., When was his/her arm broken?)
eturAm gufta mEsha?	Can it be said this way, too?
sadAem shunIda mEsha?	Can you hear my voice? (Lit., Is my voice being heard?)
cherA derIshIm anOz dOkhta na shuda?	Why isn't my suit ready yet? (Lit., Why hasn't my suit been sewn yet?)
I khat eqa kharAb neweshta shuda ke Esh khAnda na mEsha	This letter is written so poorly that it can't be read at all.
I kOcha eqa tang as ke du mOtar azesh tEr shuda na mEtAna	This little street (or, alley) is so narrow that two cars can't pass (each other) on it.
bIbInEn ke cherA I cherAgh rOshan na mEsha	See why this light doesn't go on.
anwArI besyAr gerang as -- bAlA bOrda na mEsha	The cupboard is very heavy--it can't be carried upstairs.
pErAnA e nAzuk bAyad da aw e dAgh shushta nasha	Delicate shirts (or, blouses, dresses) should not be washed in very hot water.

1. In addition to sAkhta + shudan to indicate the origin of something, a noun sAkht also occurs, meaning a "product" or "thing made." For example,

I qAlIn sAkht e kujA s?	Where is this rug made? (Lit., From where is this rug a product?)
sAkht e (H)ErAt as	It's made in (lit., a product of) Herat.
Ira baretAn kI sAkhta?	Who made this for you?
I sAkht e khudema s	I made it myself (lit., It's my own production).

2. The English word "ticket" is commonly pronounced tekes and may mean a "ticket" of any kind, as well as a "postage stamp."

3. Although etur commonly occurs without the final /r/, in this case the /r/ is needed because of the following vowel in the -Am suffix.

4. When the negative occurs it is prefixed to the form of shudan and not to the unchangeable past participle.

5. Frequently in bargaining (or other "discussion") when an unacceptable price (or other arrangement) is proposed the retort may be heard:

   na mEsha! — It will not be (i.e., It's impossible, It isn't acceptable).

   The context alone supplies the information as to what is being made passive and therefore unacceptable.

6. Even without the use of tAnestan (can, to be able) the passive often conveys ability or inability as in examples given above with mEsha or na mEsha. With na mEsha the idea of impossibility may be implied.

22-D The months of the year

Season	No.	Name	No. of days	Beginning	
ba(H)Ar	1	(H)amal	31	March	21
	2	saor	31	April	21
	3	jaozA	31	May	22
tAbestAn	4	saratAn	31	June	22
	5	asad	31	July	23
	6	sumbula	31	August	23
khazAn	7	mIzAn	30	September	23
	8	aqrab	30	October	23
	9	qaos	30	November	22
zemestAn	10	jadI	30	December	22
	11	dalw	30	January	21
	12	(H)Ut	29	February	20
			365		

1. There are actually three calendars in use in Afghanistan:
   (a) the solar (shamsI), given above and used as the official calendar (jantarI) for the country;
   (b) the lunar (qamarI), on which Muslim religious holidays are based and which changes from year to year--e.g., ramazAn (the Muslim month of fasting) is a lunar month--and
   (c) the Christian (IsawI), or Gregorian.

2. When Leap Year occurs, the extra day is added to the month of (H)Ut, thus making six months of 31 days each and six months of 30 days each; total, 366. In the current Afghan year (1350) the month of (H)Ut (i.e., February 20 to March 20, 1972) has 30 days.

3. The solar calendar in use in Afghanistan is reckoned from the time of Muhammad's flight (hegira) from Mecca to Medina (c. 622 A. D.). The current official Afghan year--which began on March 21, 1971--is the year 1350 A. H. (anno hegirae).

22-E Usage of the months of the year

da afghAnestAn (H)amal mA e awal e sAl as	In Afghanistan Hamal is the first month of the year.
(H)amal da bIst O yakum e mArch shurO mEsha	Hamal begins on the twenty-first of March.
rOz e awal e (H)amal naorOz gufta mEsha	The first day of Hamal is called 'Nauroz' (or, New Year's Day).
da mA e saor umUman bArAn mEbAra	In the month of Saur it usually rains.
da mA e jaozA mEwE tAza nao da bAzAr myAya	Fresh fruit begins coming into the marketplace in the month of Jauza.
(H)amal, saor O jaozA ba(H)Ar gufta mEsha	Hamal, Saur and Jauza are called spring.
tAbestAn az awal e saratAn shurO O da Akher e sumbula khalAs mEsha	Summer begins from the first of Saratan and finishes at the end of Sumbula.

mA e asad umUman **garmtarIn** mA e sAl mEbAsha	The month of Asad is usually the hottest month of the year.
da mA e asad O sumbula eqa khAkbAd mEbAsha ke khAna ba mushkel pAk mEmAna	There is so much dusty wind in the months of Asad and Sumbula that it is difficult to keep the house clean (lit., the house remains clean with difficulty).
jashen az awal tA shashum e sumbula s	Jashen (= the National Fair) is from the first to the sixth of Sumbula.(= August 23 to 28).
tAbestAn sE mA s, yAne saratAn, asad O sumbula	There are three months of summer, namely, Saratan, Asad and Sumbula.
mIzAn wakht e jOsh e mEwE kAbul as--khusUsan kharbUza besyAr zyAt mEbAsha	Mizan is the peak of the season for fruit in Kabul--especially are melons in abundance.
sAlgerE tawaludI AlA azrat muhammad zAher shA da bIst O duwum e mIzAn as	The birthday of His Majesty, Muhammad Zahir Shah, is on the twenty-second of Mizan (= October 14).
emsAl (yAne ١٩٧١) ramazAn da Akher e mIzAn myAya	This year (that is, 1971) 'Ramazan' comes at the end of Mizan (i.e., from October 20).
da mA e ramazAn musulmAnA rOza mIgIran	During the month of 'Ramazan' Muslims keep the fast.
az aqrab ba bAd kam kam khunuk shurO mEsha	From Aqrab onward it begins to get a little cold.
da kAbul emte(H)AnA e maktabA sar az awal e qaos shurO mEsha	In Kabul school examinations begin on the first of Qaus (= November 22).
da pAnzdE qaos maktabA rukhsat mEsha	Schools close (or, go on holiday) on the fifteenth of Qaus (= December 6).

jadI mA e awal e zemestAn as	Jadi is the first month of winter.
khunuk e mA e jadI O dalw shadId as	There is very severe cold (weather) in the months of Jadi and Dalw.
da mA e (H)Ut jantarI nao mebrAya	New calendars come out (i.e., are issued) in the month of Hut.

22-F Vocabulary for Lesson Twenty-two

AlA azrat	His Majesty
(H)amal	the first month of the year (beginning March 21)
aqrab	the eighth month of the year (beginning October 23)
asad	the fifth month of the year (beginning July 23)
ba bAd	onward; onwards
bAzU	arm
dalw	the eleventh month of the year (beginning January 21)
gerang	heavy
IsawI	Christian [adj.]
jadI	the tenth month of the year (beginning December 22)
jantarI	calendar
jaozA	the third month of the year (beginning May 22)
jashen	the annual Afghan National Fair (last week of August)
kai?	when?
khAkbAd	a dusty wind
khAm	raw, uncooked
khushk	dry
khusUsan	especially, particularly

kOcha	narrow street, alley
mIzAn	the seventh month of the year (beginning September 23)
mu(H)em	important
musulmAn	Muslim
nA-ghalatI	accidentally, by mistake
nAzuk	delicate, fine, thin (of things)
neweshta (shudan)	a writing; (to be) written
pur (shudan)	filled, full; to be filled, full
qadImI	old, antique, ancient
qamarI	lunar
qaos	the ninth month of the year (beginning November 22)
ramazAn	the Month of Fasting (observed by Muslims)
rOza greftan	to fast, abstain from food
sAkht	product, production, "made in" (with ezAfI)
sAlgera	anniversary (of any kind)
saor	the second month of the year (beginning April 21)
saratAn	the fourth month of the year (beginning June 22)
shamsI	solar
sumbula	the sixth month of the year (beginning August 23)
taklIf (shudan)	trouble, bother; to be troubled, bothered
tAmIr	building, construction
tang	narrow, tight, close-fitting, cramped
tAnk	tank
tar	wet, damp
tawaludI	birth
tekes e pOsta	postage stamp

tekrAr shudan	to be reviewed, repeated
(H)Ut	the twelfth month of the year (beginning February 20)

Exercises for Lesson Twenty-two

(to be written as well as practiced orally with the teacher)

Exercise 196 - Change the verb in each of the following sentences from active to passive. E.g., az kujA paidA kadEn? az kujA paidA shud?

1. bare sabA bAyad I darsa tekrAr kunEn
2. na mEkhAyum ke shumAra taklIf betum
3. tAnka bAyad ar rOz pur kunEn
4. anOz zarfAra khushk na kadEm
5. sarwEsa da Inja estAd na mEkuna
6. Ush kunEn ke gum na kunEnesh
7. tA shash baja bAyad nAna pukhta kunEn
8. panj baja majlesa shurO mEkunEm
9. sar az aftE Aenda utAq e khuda tabdIl mEkunEm
10. maktUba neweshta kadEn?

Exercise 197 - Change the verb in each of the following sentences from active (and transitive) to passive (and intransitive). E.g., tA panj baja enshAllA khuda mErasAnum. tA panj baja enshAllA mErasum

1. Ush kunEn ke dEga na sOzAnEn
2. mEmAnAra da sAlUn mEshAnum
3. pAi khuda shekestAnd
4. mara shash O nIm baja az khao khEstAnd
5. pArsala barem rasAnd

Exercise 198 - Complete the following sentences in the passive with shudan and the unchangeable past participle of the verbs shown in (   ).

E.g., besyAr kalAn as--da I mOtar .... (na Awurdan).
besyAr kalAn as--da I mOtar Awurda na mEsha

1. maAsh chI wakht .... ? (dAdan)
2. shumA da I rOzA Ech .... (na dIdan)
3. gapesh Ech .... (na fAmIdan)
4. Ale garmI shuda--bAlapOsh .... (na pUshIdan)
5. etu(r) gapA .... (na shunIdan)
6. aga tekkara Ale baretAn betum tA chI wakht .... ? (dOkhtan)
7. da band e qargha khUb mAI .... (greftan)
8. I pErAnA da aw e dAgh .... (na shushtan)
9. da Inja .... (na mAndan)
10. tA wakht e raftanetAn .... (na furOkhtan)

Exercise 199 - Complete the following sentences with the correct names of the months required.

1. ...., ... O .... ba(H)Ar as
2. ...., ... O .... tAbestAn as
3. ...., ... O .... khazAn as
4. ...., ... O .... zemestAn as
5. .... mA e awal e sAl as
6. .... mA e duwum e sAl as
7. .... mA e sEyum e sAl as
8. .... mA e chArum e sAl as
9. .... mA e panjum e sAl as
10. .... mA e shashum e sAl as
11. .... mA e aftum e sAl as
12. .... mA e ashtum e sAl as
13. .... mA e nuwum e sAl as

14. .... mA e dawum e sAl as

15. .... mA e yAzdawum e sAl as

16. .... mA e duwAzdawum yA Akher e sAl as

17. naorOz da mA e .... as

18. jashen da mA e .... s

Exercise 200 - Answer the following questions with the correct name of the month or other answer (as required).

1. I kudAm mA s? ....
2. da mA e saor da kAbul budEn? ....
3. da kudAm mA da afghAnestAn rasIdEn? ....
4. nAm e mA e yAzdawum chI s? ....
5. mA e guzashta chI bUd? ....
6. mA e Aenda chI s? ....

LESSON TWENTY-THREE (dars e bIst 0 sEyum)

23-A Pronunciation drill (to be done only with the teacher)

1. Practicing /y/

yagAn rOz yAdesh myAya (Some days he/she remembers)

shAyad yAzda rOz bAd tayAr shawa (Perhaps it will be ready in eleven days)

yak yA yak 0 nIm sAl dars khAnda--bAyad kAmyAb shawa (He/she has studied for a year or a year and a half; he/she ought to pass)

2. Illustrating /shm/

cheshmetAn rOshan! (How nice for you! [lit., May your eyes be bright])

bAlapOsh e pashmI mEpOsha (He/she wears a wool overcoat)

sar e mEz lashm as (The top of the table is smooth)

3. Illustrating /sht/

pusht e asht nO myAya (Nine comes after eight)

da I zamIn chI kesht kadEn? (What have you cultivated in this field?)

bare nAn e chAsht asht nafar mEmAn dArEm (We are having eight guests for lunch)

da pusht e khar khesht bAr as (There are bricks loaded on the donkey's back)

23-B The use of khAt (may, might) as a contingent future

bAnk e mellI baresh
- - - - - - - - - - - - - -
qarz khAt dAd?

Would the National Bank lend (lit., give a loan to) him/her some money?

bE-gham bAsh -- az yAdem na-khAt raft	Don't worry; I won't (or, wouldn't) forget.
eqa yakh bare kull e mEmAnA bas na-khAt kad	This much ice wouldn't be enough for all the guests.
chand daqIqE degAm saber kunEn -- dAktar sAeb dEr na-khAt kad	Wait (lit., be patient) a few minutes more; the doctor shouldn't be much longer.
Ale wakht na dArum -- fardA amrAetAn esAb khAt kadum	I don't have time right now; I might do accounts with you tomorrow.
Inja khu mOtar na myAya -- sar e khar khAt Awurd	A car (or, truck) [certainly] can't come here (, can it?); he might bring it on a donkey.
I mazmUna tA sabA taip kada khAt tAnestEn?	Would you be able to type this paper (or, article) by tomorrow?
kudAm-rOz kulcha pukhta kadanAm yAd khAt dAdumet	Someday I'll teach you how to make cookies (or, biscuits), too.
baretAn taklIf khAt shud	It might be trouble for you.
emrOz besyAr kam abr as -- barf na-khAt bArId	There are very few clouds (lit., very little overcast) today; I don't think it will snow (lit., snow might not fall).
kai az qandAr arakat khAt kadan?	When would they leave (i.e., move from) Kandahar?
U chaokyA makhsUs e kI khAt bUd?	Who(m) are those seats reserved for?
enshAllA rOz e panjshambE mukamal khAt shud	God willing (= I hope) it would be completed by Thursday.

1. The word khAt (may, might, will, would) is used with the simple past tense of any verb to convey the idea of a contingent future.

2. Its position with simple verbs is just before the verb and with compound verbs just before the verbal member of the compound.

3. When the negative occurs it comes just before the khAt **rather than** before the verb.

4. This form--in addition to the simple present tense (cf. § 7-C-4)--may be used as a substitute for the future tense, but always with a degree of uncertainty or contingency. The contrast may be indicated thus:

fardA myAyum	I will come tomorrow.	[Definite]
fardA khAt Amadum	I might come tomorrow.	[Contingent]

Even the definite form may be given an element of contingency by adding the phrase enshAllA (If God wills). So,

enshAllA, fardA myAyum	God willing, I'll come tomorrow.

23-C

The past progressive or simple past tense interchanged with the subjunctive

ba khyAlem ke I qesm destgIr e darwAza qawItar khAt {bUd bAsha}	I think this kind of door handle would be stronger.
etu(r) na-khAt {bUd bAsha}	It might not be this way (= I doubt it).
gunA e U na-khAt {bUd bAsha}	It may not be his/her fault.
aga sust {shud shawa} mAkamesh kO	If it gets loose, tighten it up.
ar wakht ke {Amad byAya} AwAl mEtumet	Whenever he/she comes I'll let you know (or, inform you).
wakht e ke {rasId berasa} faoran baretAn telefUn mEkunum	When he/she/it arrives I'll phone you immediately.

ushtukA az I sag na-khAt { tarsIdan { betarsan	The children wouldn't be afraid of this dog.

1. In the above examples the forms in braces may be used interchangeably as they are equally common.

2. Occasionally the past progressive tense may also be interchangeable with the simple past tense and the subjunctive, particularly when the correlative verb is also past progressive. So,

pEsh az I ke da kOrs dAkhel { mEshudEn { shudEn } englIsI { shawEn mEfAmIdEn?	Did you know English before signing up for (lit., entering) this course?

3. If pEsh az occurs in a future-time context, then the subjunctive only is used and not the past tenses. For example,

pEsh az I ke rafIqem byAya bAyad kAra khalAs kunEn	You should finish the work before my friend comes.

4. The idiom etu(r) na-khAt bUd (or, bAsha) is a very polite way of telling someone that you don't believe him. In this course harsher ways of indicating falsehood have not been given. The phrase here means that one might have made a mistake in what he said, but that in any case the hearer does not accept his "version" as the truth.

(23-D) The conjunctions (a)garchI (although, even though), tA (wakht e) ke . . . na (until), tA (wakht e) ke (as long as, while) and bE az U (anyhow, anyway)

(a)garchI marIzIsh besyAr shadId mAlUm na mEshud lAken bEchAra faot shud	Although his sickness didn't seem very severe (or, serious) the poor fellow died.
(a)garchI I bukhArI barqI khurd as lAken utAqa khUb garm mEkuna	Even though this electric heater is small, still it heats the room very well.

(a)garchI wazIfEsh besyAr sakht as, sar az UAm shekAyat na mEkuna	Even though his/her job (i.e., kind of work, occupation) is very hard, for all that (or, even so) he/she doesn't complain.
(a)garchI chandIn dafa guftumesh, lAken Ech qabUl na kad	Even though I told him/her several several times, still he/she didn't accept it at all.
(a)garchI andAzEsha baresh dAda budum (lAken) sar az UAm az pEshesh ghalat shud	Although I gave him/her the measure, (still) in spite of that he/she made a mistake (lit., it was done wrong by him/her).
(a)garchI zaIf shuda bUd lAken majbUr bUd ke kAr kada bura	Even though he/she had gotten (quite) weak, he/she had to keep on working.
(a)garchI khudesh pIr as lAken del e juwAn dAra	Even though old himself/herself, he/she is young at heart (lit., has a young person's heart).

1. The word (a)garchI (although) may be heard both with and without the initial /a/.

2. Its correlative conjunction lAken (even so, nevertheless, still, yet)--or a substitute for it (e.g., sar az UAm)--is **frequently used.**

tA (wakht e) ke jOr {nashudI / nashI} bAyad esterAat kunI	You should rest until you have gotten well.
tA (wakht e) ke jOya pAk na {kadEn / kunEn} bUesh belkul gum na mEsha	Until you clean out the ditch, you won't get rid of its smell completely (lit., its smell won't be completely lost [or, disappear]).
tA (wakht e) ke yAdem na dAda budEn, da yAdem na bUd	I hadn't remembered until you reminded me.

tA (wakht e) ke emte(H)Anesh na { kadEm / kunum } dega na mEkharum	I won't buy any more until I have tried it out.
tA (wakht e) ke emte(H)Ana khalAs na { kadEm / kunum } na mErum	I'm not going until I have finished the examination.
tA (wakht e) ke natIjEsh mAlUm { nashuda / nasha } kAr paidA kada na mEtAna	Until the result [of his/her examination] becomes known, he/she won't be able to find work.

3. Until is expressed in Dari by the phrase tA (wakht e) ke (lit., up to the time that) + the negative na, put just before the verb in either the perfect tenses (present or past) or the subjunctive. The "wakht e" in ( ) is frequently omitted, leaving just tA ke.

4. emte(H)An kadan means to "test" or "try out" in order to satisfy oneself with regard to something.

5. The object marker is not added to emte(H)Anesh since it is part of a compound verb (emte[H]An kadan)--as noted in § 8-E-8 and § 12-E-3. However, it is definitely required with the noun in the next sentence (emte[H]Ana) since it is the object of the verb khalAs kadan.

tA (wakht e) ke da kAbul bUd besyAr ba dIdanemA myAmad	While he/she was in Kabul he/she came to see us a great deal.
tA (wakht e) ke marIz as na mAnEnesh ke besyAr arakat kuna	As long as he/she is sick don't let him/her move (around) too much.
ar kas tA (wakht e) ke qarzdAr as prEshAn mEbAsha	As long as a person is in debt he'll be worried (or, concerned).

6. tA (wakht e) ke without the accompanying negative na means simply "up to the time that," or, "as long as, while." Here, too, the wakht e is optional.

khUb shud ke guftEn lAken bE az UAm myAmadum	It's good that you said something (about it), but I was coming anyway.
bE az U ma mEkhAstum ke shumAra bIbInum	I was wanting to see you anyhow.

23-E ke (that) used in the sense of "when, so that, since, because"

yagAn rOz ke wakht {dAshtEn / dAshta bAshEn} byAEn ke tAwIl-khAnara tartIb kunEm	Some day when you have time let's straighten out (or, organize) the storeroom.
rOz e Id ke khAnEshAn raftEn khAna budan?	When you went to their house on Eid were they home?
zUt shawEn ke mOtar Amada	Hurry up because the car has come.
Ush kunEn ke kharAb nasha	Be careful so that it doesn't get spoiled.
rAdyOra belandtar kunEn ke sadAesh shunIda na mEsha	Turn the radio on louder since it can't be heard.
peshaor mEra ke fAmIl e khuda byAra	He's going to Peshawar so that he can bring his family.

1. The conjunction ke (that) may be used in a number of other senses; for example, to show time, cause, result, purpose.

2. Cf. § 12-C-2 for its use to express simultaneous action.

23-F Vocabulary for Lesson Twenty-three

abr	cloudiness, overcast
arakat kadan	to move, make a movement
bargI	[adj.] electrical, electric
bas kadan	to stop or discontinue (something), to be enough, sufficient

bE az U	anyway, anyhow
bUi	smell, odor
dEr kadan	to delay, be long (at something)
destgIr	[noun] handle
emte(H)An kadan	to test (something), try out
esAb kadan	to count, take accounts, do accounts
faoran	immediately, at once, right away
faot shudan	to die
(a)garchI	although, even though
garm kadan	to heat, warm (something)
ghalat	[adj.] mistaken, wrong, incorrect
gunA	fault, sin
jOi	ditch
juwAn	young; young person
khar	donkey
khAt	may, might (a modal used with the simple past tense and the subjunctive)
kOrs	course (of study)
mAkam kadan	to tighten, fix firmly
makhsUs	special, "reserved"
mazmUn	subject, paper, dissertation, article
mukamal shudan	to become complete
pIr	old, elderly (of persons); venerable
prEshAn	worried, distressed, concerned
qabUl kadan	to accept, agree to
qarz dAdan	to lend (money), give a loan to
qarzdAr	debtor

qawI	strong
sar az I/UAm	in spite of this/that, notwithstanding, still
sust	loose
taip kadan	to type
tA (wakht e) ke	while, as long as
tA (wakht e) ke....na	until (with the perfect tenses or the subjunctive)
tarsIdan	to fear, be afraid, be scared [pres., mEtarsa; neg. impv., natars; subjv., betarsa]
tartIb kadan	to arrange, straighten out, put in order
wazIfa	profession, occupation, kind of work (one does)
yAd dAdan	to teach (practically [in contrast to dars dAdan]); to remind
yakh	ice
zaIf	weak (in strength), dim (e.g., of lights)

Exercises for Lesson Twenty-three

(to be written as well as practiced orally with the teacher)

Exercise 201 - Complete the following sentences with the correct subjunctive form of the verb given in ( ). E.g., emrOz bArAn khAt .... (bArIdan). emrOz bArAn khAt bubAra

1. durust khabar na dArum lAken emshao dAktar khAt .... (Amadan)
2. bE-gham bAshEn -- mA dEr na-khAt .... (kadan)
3. dukhtaremAm amrAe khAnumem khAt .... (raftan)
4. utAqa khudesh tartIb khAt .... (kadan)
5. U khabar khAt .... ? (dAshtan)
6. tA rOz e chArshambE natIjEsh mAlUm na-khAt .... (shudan)
7. byAdaresh chI khAt .... ? (guftan)
8. muallem sAeb amrAe khud kIra khAt .... ? (Awurdan)

9. emte(H)AnemAra chI wakht khAt .... ? (greftan)

10. qImatesh chand khAt .... ? (bUdan)

Exercise 202 - Substitute (if appropriate) the past tense forms for the subjunctives underscored in these sentences. E.g., kai khAt burEn? kai khAt raftEn?

1. ar wakht ke safIr sAeb byAya baretAn telefUn mEkunum

2. aga I kerAra qabUl kuna bAz katItAn gap mEzanum

3. pEsh az I ke emte(H)Ana khalAs kuna wakht pUra shud

4. paisara ke betI bAyad rasId bIgIrI

5. emrOz khAna na-khAt bAshan

6. ar wakht ke paisa paidA kunum mEkharumesh

7. ghalat khAt bAsha

8. pEsh az I ke dAktar berasa faot shud

9. ar wakht ke fAmIletAn Amada betAna bAyad mara khabar kunEn

10. tA aftE Aenda mukamal khAt shawa

Exercise 203 - Use (a)garchI or tA (wakht e) ke as needed to complete these.

1. .... Adam khudesh qarzdAr as amrAe kase dega kOmak kada na mEtAna

2. .... garmI s bAyad amEsha yakh dAshta bAshEn

3. .... khAnumem mara sOb gufta bUd lAken tA shao az yAdem rafta bUd

4. .... khudesha na dIdum lAken da telefUn amrAesh gap zadum

5. .... besyAr gap na zanEn darIra khUb yAd na mIgIrEn

6. .... natIjE emte(H)An anOz mAlUm na shuda lAken yaqIn dArum ke khUb numra greftEn

7. .... da tAbestAn rOzAna kAbul besyAr garm mEbAsha lAken shawakI sard as

8. .... da kAbul astEn bAyad yagAn rOz khAnEmA byAEn

9. .... I kOrs mushkel mAlUm mEsha lAken aga kOshesh kunEn fArsIra zUt yAd mIgIrEn

10. Adam bAyad .... zenda s dars bekhAna

Exercise 204 - Use bE az U or tA (wakht e) ke as needed to complete these.

1. .... shumA na bAshEn faisala kada na mEtAnEm
2. .... baretAn AwAl $\left\{\begin{matrix}\text{nadAdEm}\\ \text{natum}\end{matrix}\right\}$ bAyad kAra shurO na kunEn
3. .... da bAzAr kAr dAshtum
4. .... mEkhAstan ke shumAra bIbInan
5. .... rang e darwAza khushk nasha bAyad az I rA narEn
6. .... maidAn e awAI mErum
7. .... awA khUb na bAsha tayAra taraf e bAmyAn na mEra
8. .... khUb feker na kunum faoran chIze gufta na mEtAnum
9. .... mAm chAi mEkhOrdEm
10. .... darIra khUb yAd na greftEm pashtOra shurO na mEkunum
11. .... mEkhAstEm ke sabA wakht arakat kunEm

Exercise 205 - Give each of the following sentences with the form of the adjective which is opposite in meaning to the adjective already included. E.g., I gOsht az U gOsht kada narmtar as. I gOsht az U gOsht kada sakhtar as

1. I kharbUza khAm nEs
2. kAlA khushk as
3. barqA emshao zaIftar as
4. az U kada I kharAbtar bUd
5. degAesh qImatar khAt bUd
6. juwAb e sawAl e panjumetAn durust as
7. I qesm mAshIn subuktar as
8. az I kada kAghaz e dabaltar dArEn?
9. U asrItarIn khAnA e kAbul as
10. karIm az ma kada juwAntar as

LESSON TWENTY-FOUR (dars e bIst O chΛrum)

24-A Pronunciation drill (to be done only with the teacher)

1. Practicing /f/

farz kunEn ke fardΛ awΛ sΛf na bΛsha (Suppose the weather is not good tomorrow)

az khΛter e kamI barf emsΛl faslΛ khUb na shud (The crops were not good this year because of a snow shortage)

zarfΛ bΛyad faoran sΛfI shawa (The dishes should be wiped immediately)

I qulf az U qulf kada farq dΛra (This lock is different from that one)

safIr sΛeb taraf e sefΛrat e farΛnsa raft (The ambassador went towards the French Embassy)

2. Illustrating /fz/

tΛ (H)efz nasha, lafz yΛd grefta na mEsha (You can't learn word[s] until you memorize them)

3. Illustrating /rf/

da lafz e zarf O da lafz e barf (H)arf e fE maojUd as (The letter 'f' is found in the words 'zarf' [utensil] and 'barf' [snow])

24-B Conditional sentences in which there is a possibility of fulfillment--hence, future

aga $\left\{\begin{matrix}\text{burI}\\\text{raftI}\end{matrix}\right\}$ mΛm mErum	If you go, I'll go too.
aga mazΛr $\left\{\begin{matrix}\text{burum}\\\text{raftum}\end{matrix}\right\}$ amrΛem mIrI?	If I go to Mazar, will you go with me?
aga zenda $\left\{\begin{matrix}\text{bΛshum}\\\text{budum}\end{matrix}\right\}$ pas myΛyum	If I'm still alive, I'll come back.

aga {bIbIn / dId} Ish az tarafem salAm bugOesh	If you see him/her, give him/her my greetings (lit., a 'salAm' from me).
aga da daftar e khud {bAsha / bUd} bugOEn ke amrAem gap bezana	If he/she is at his/her office, tell him/her to see (lit., talk with) me.
aga tA panj baja majles {nasha / nashud} bAd az U ma Azer shuda na mEtAnum	If the meeting isn't held by five o'clock I won't be able to attend.
aga tEl e khAk na {dAshta bAsha / dAsht} tEl e petrOlAm durust as	If he doesn't have kerosine, gasoline/petrol will be all right.
aga tAnk khAlI {shawa / shud} bambara chAlAn kO	If the tank goes empty turn on the pump.

1. Conditions in which there is a possibility of fulfillment at a time yet future are usually expressed in Dari with aga (if) plus the verb in the subjunctive mood or the simple past tense.

2. The phrase about being "still alive" is a common expression amongst Muslims who are inclined to predicate future actions on "the will of God" which is out of their control. It is another way of saying, "If God wills" (enshAllA).

3. The example with "tank" may be translated "when" (cf. § 23-E on "ke") since it is assumed that the tank may indeed go dry. In this instance the aga is equivalent to wakht e ke (when) or ar wakht ke (whenever).

4. Although the **subjunctive** and the simple past tense are usually interchangeable, there may be contexts where one is preferred but not the other. (Cf. § 23-C-3.) For example,

aga aft bajE sOb az kAbul arakat kunEm chand baja qandAr mErasEm?	If we leave (lit., move [or, start] from) Kabul at 7:00 a.m. what time will we reach Kandahar?

aga na dIdEm dega bAmAn e khudA	If we don't see each other (again), (then) goodbye.
aga burI bEtar mEsha	It'll be better if you go.

5. Occasionally the present tense of the verb may also occur with aga, especially in instances where it seems as though the fulfillment of the condition is more likely. However, this construction appears to be not as commonly used as the subjunctive and simple past tense forms already cited. For example,

aga $\begin{Bmatrix}\text{burI}\\ \text{raftI}\\ \text{mIrI}\end{Bmatrix}$ mAm mErum	If you're going, I'm going too.
aga lAeq $\begin{Bmatrix}\text{bAsha}\\ \text{bUd}\\ \text{as}\end{Bmatrix}$ kAmyAb mEsha	If he/she is capable he/she will be successful.
aga bEkAr $\begin{Bmatrix}\text{bAsha}\\ \text{bUd}\\ \text{as}\end{Bmatrix}$ yak sAt mIbInEmesh	If he/she is "free" we'll see him/her for a while.
aga da daftar e khud $\begin{Bmatrix}\text{bAsha}\\ \text{bUd}\\ \text{as}\end{Bmatrix}$ bugOEn ke amrAem gap bezana	If he/she is at his/her office, tell him/her to see (lit., talk with) me.

6. In a few instances the present tense or the subjunctive may occur with aga while the simple past tense would be inappropriate. For example,

aga shaoq $\begin{Bmatrix}\text{dArEn}\\ \text{dAshta bAshEn}\end{Bmatrix}$ yAd mEtumetAn	If you are keen to (do it), I'll teach you how.

24-C Unfulfilled conditions in present and past time (= contrary-to-fact)

aga mEraftI, mAm mEraftum	If you $\begin{Bmatrix}\text{were going}\\ \text{had gone}\end{Bmatrix}$ I would $\begin{Bmatrix}\text{go}\\ \text{have gone}\end{Bmatrix}$ too.
aga Ush mEkadI az pEshet na meshkest	If you had been careful, you would not have broken it (lit., it would not have got broken by you).

aga emshao awA sAf mEbUd sail e mAtao mEraftEm	If the sky (lit., weather) had been clear tonight we would have gone out to look at the moon (i.e., to stroll in the moonlight).
aga dIrOz eqa khAkbAd na mEbUd khAna eqa khAkpur na mEshud	If there hadn't been such a dusty wind yesterday the house wouldn't have gotten so dirty.
aga mEkharIdEn fAida mEkadEn	If you had bought it you would have benefitted (from it).
aga sar e kAsara amrAe chIze put mEkadI kharAb na mEshud	If you had covered the bowl with something it wouldn't have gone bad (lit., gotten spoiled).
aga qadImI na mEbUd eqa qImat na mEshud	If it {weren't / hadn't been} antique it wouldn't {cost / have cost} so much.
aga qessa **delchasp** na mEbUd ushtukA eqa ba shaoq gOsh na mEkadan	If the story {were not / had not been} interesting, the children would not {listen / have listened} so keenly.

1. Conditions in present and past time which are/were unfulfilled are expressed in Dari by the use of the past progressive tense in both parts of the condition. The exact tense involved must be inferred from the context (e.g., time words, etc.). The context of some of the sentences given above does not warrant their being construed as present.

2. Such conditions are commonly called contrary-to-fact since neither condition is fulfilled. This may be seen by paraphrasing any of the above in the following manner:

If you {were going / had gone} --which you {aren't / didn't} --I would {go / have gone} too--which I {am not / didn't}.

If you had been careful--which you weren't--you wouldn't have broken it--which you did.

Note that in this last paraphrase the condition is improbable in present time.

3. The past progressive tense of shekestan (to get broken) is slightly irregular in pronunciation. According to the pattern of formation it ought to be *mE*shekest, but as the example indicates it is shortened to *meshk*est.

24-D The past progressive tense with the modals kAshke (would that), bAyad (ought, should) and shAyad (might, could)

kAshke wAda na mEdAdum	I *wish* I had not promised.
kAshke da tAbestAnAm eqa bArAn mEbArId	I *wish* it had rained this much in the summer too.
kAshke az yAdem na mEraft	I *wish* I hadn't forgotten.
kAshke rAjEba I qAnUn pEshtar mAlUmAt mEdAshtum	I *wish* I had known about this rule (or, law) before.
kAshke amsAyEmA emshao khAna mEbUd	I *wish* our neighbor {were / had been} home tonight.
I maktUb shakhsI s--kAshke rasmI mEbUd ke kAretAn zUtar khalAs mEshud	This is a personal letter--I *wish* it {were / had been} official so your work could {be / have been} finished sooner.
kAshke I jOi chuqur da pEsh e rUi khAnEmA na mEbUd	I *wish* that this deep ditch {weren't / hadn't been} in front of our house.
kAshke tImemA mEbOrd	I *wish* (or, would that) our team had won!

1. Just as when used with the subjunctive (cf. § 15-E), kAshke expresses a desire or hope--in this case, *unfulfilled*--and may be rendered in such ways as "Would that," "I wish that" or "It would be nice if . . ."

2. bOrdan (to carry, bear, take away) is also used in the sense of "to win" or "to earn or get a score (or, grade)", whether in a game or an examination. Cf. the English idiom, "to carry off (e.g., honors)," meaning to perform successfully.

bAyad aftE guzashta kunduz mEraftan	They *ought to* have gone to Kunduz last week.

bAyad parI-rOz I essE darsa khalAs mEkadEm	We *should* have finished this part of the lesson the day before yesterday.
besyAr qImat as--amrAesh bAyad jagra mEkadI	It's too expensive--you *should* have bargained with him/her.
kAlA e rangara bAyad da aftao awAr na mEkadI	You *shouldn*'t have hung the colored clothes in the sun(shine).
bAyad az pEshesh rasId mEgreftEn	You *should* have gotten a receipt from him/her.
bAyad eqa **wakhta zAE** na mEkadEm	We *shouldn*'t have wasted so much time.
bAyad da emte(H)An khUb numra mEbOrd	He/she *should* have gotten a good grade in the test.
bAyad sarpOsh e dEga da saresh mEmAndI	You *should* have put the cover (or, lid) on the kettle.
bAyad chAya eqa talkh dam na mEkadEn	You *shouldn*'t have made the tea so strong (lit., bitter).

3. The modal bAyad reveals a duty or obligation, something which ought to be or should have been done, but in the instances given with the past progressive tense was *not* done.

shAyad mEguft	He/she *might* have said (it) . . .
shAyad az pEshem khafa mEshud	He/she *might* have gotten upset (or, peeved) at me.
shAyad tA Ale mErasId	He/she/it *might* have arrived by now.

4. The modal shAyad, also introduced in § 15-E, indicates (when used with the past progressive tense) that which could, or might possibly have occurred but *did not*. It assumes an unexpressed "if" clause (§ 24-C).

5. As with contrary-to-fact conditions (illustrated in § 24-C) the use of the past progressive tense with the modals kAshke, bAyad and shAyad in-

dicates a situation which was (or, occasionally "is") not fulfilled. So, for example, the implication in the above sentences is:

I wish I had not promised -- but I did.
You should have bargained with him/her -- but you didn't.
He might have said it -- but he didn't.

24-E Repetition of words for emphasis, distribution or variety

da khazAn qesm qesm mEwa paidA mEsha, masalan sEb, kharbUza O angUr	In the fall (or, autumn) various (or, different) kinds of fruit are obtainable, for example, apples, melons and grapes.
yag yag nafar gap bezanEn	Talk just one at a time.
du du dAna bareshAn taqsIm kunEn	Distribute (or, divide) them to them two apiece.
lutfan, kharAb kharAbesha natEn	Please don't give (me) the bad ones.
kI kI amrAetAn raft?	Who all went with you?
da afghAnestAn kudAm kudAm jAyA e tArIkhIra dIdEn?	What different historical places have you seen in Afghanistan?
da safaretAn da kujA kujA tawaquf khAt dAshtEn?	What different places would you be stopping at on this trip?
kOshesh kunEn ke jumlAetAn sAda sAda bAsha	Try to make your sentences simple.
zard zardesha alAida kO	Separate the yellow ones (from the others).
beland beland gap nazanEn ke senf e dega dars dAra	Don't talk too loud because the other class is in session (lit., has a lesson).
AstA AstA qaichI kO ke az pEshet kaj nasha	Cut it very slowly (lit., scissor it) so that you don't make it crooked (lit., so that it doesn't become crooked because of you).

bE az U katI I qaichI tEz tEz burIda na mEsha	Anyhow, it can't be cut very fast with these scissors.
az khAter e ke zU(t) zUt esAb kad az pEshesh ghalat shud	He/she made a mistake (lit., It became wrong by him/her) because he/she counted too fast.

1. Repetition may occur with nouns, numbers, interrogative pronouns, adjectives and adverbs.

2. Repeated words may convey emphasis (very, too, quite), distribution (apiece, at a time) and variety (various, different).

3. In the example with nafar the subject of bezanEn is "You," not nafar, which accounts for the occurrence of the imperative. So, "Just one of you people at a time talk."

24-F Vocabulary for Lesson Twenty-four

alAida kadan	to separate
amsAya	neighbor
angUr	grape(s)
awAr kadan	to hang, spread (esp., of clothes)
bamba	pump (for water, tires, etc.)
burIdan	to cut [pres., mEbura; impv., bubur; subjv., bubura]
chAlAn kadan	to turn on, start (something [with a motor])
chuqur	deep
dam kadan	to make (tea), cause (food) to simmer
delchasp	interesting
essa	part, portion
fAida kadan	to benefit, profit, gain
gOsh kadan	to listen, pay attention (lit., give ear to)
jagra kadan	to bargain, argue (about price)

kaj	crooked
kAsa	bowl
khafa	upset, peeved, irritated
khAkpur	dirty, dusty
lAeq	able, capable, worthy
masalan	for example,
mAtao	moon
put kadan	to cover, fill in
qaichI	scissors
qaichI kadan	to cut (with scissors)
qAnUn	rule, law
qessa	story
rasId	receipt
rasmI	official
sAda	simple, artless, uncomplicated, straightforward
sAf	clear, unclouded
sail	viewing, observation, watching, looking at
sarpOsh	cover, lid
shakhsI	personal, private
shaoq	desire, keenness, enthusiasm
talkh	bitter
taqsIm kadan	to distribute, divide
tArIkhI	historical
tEl e khAk	kerosine
tEl e petrOl	gasoline, petrol, benzine
tIm	team

wAda dAdan **(/kadan)**	to promise
zAE kadan	to waste, squander (esp., time)
zard	yellow

Exercises for Lesson Twenty-four

(to be written as well as practiced orally with the teacher)

Exercise 206 - Keep the meaning the same but change the subjunctives indicated in the following sentences to the past tense in each case. E.g., aga az I kada qImatar bAsha nakharEn. aga az I kada qImatar bUd nakharEn

1. aga I dawA fAida na kuna dAktar baretAn dega dawA mEta
2. aga ketAb delchasp bAsha yak chand rOz baremAm betEnesh
3. aga arzAn bAsha yag du sE dAna bekharEn
4. aga jagra na kunI **paisEt besyAr kharch mEsha**
5. aga dEr kunEn bAyad taksI bIgIrEn
6. aga khUb gOsh na kunEn fAmIda na mEtAnEn
7. aga rasId beta bEtar mEsha
8. aga az fArsI gap zadan besharmEn zUt yAd na mIgIrEn
9. aga tImenA bubara shernI mEtumetAn
10. aga angUr khAm bAsha Ech nakharEn

Exercise 207 - Keep the meaning the same but change the past tenses indicated in the following sentences to the subjunctive in each case. E.g., aga raftan bare shumA AwAl khAt dAdan? aga buran bare shumA AwAl khAt dAdan?

1. aga wAda dAd yaqIn dArum ke khuda mErasAna
2. aga da I kOrs Ale jAi na bUd kOrs e dega du mA bAd shurO mEsha
3. aga kaj shud bEkAra mEsha
4. aga qabUl kad barem telefUn kunEn
5. aga yakh dAshtan bugO amrAetAn byArEn

6. aga AinakAem shekest barem mushkel mEsha cherA ke I qesm Ainak da Inja paidA na mEsha

7. aga emrOz khAkbAd shud kelkInAra basta kunEn

8. aga bamba jOr nashud majbUr astEm ke yag dAna nao bekharEm

9. aga tEl e khAk arzAntar nashud dega kharIda na mEtAnum

10. aga chAijOsh e barqI kharIdI bAyad az I maghAza bekharI

Exercise 208 - Complete these sentences with the correct form of the verbs shown in ( ). E.g., aga sarem dard na mEkad shAyad amrAetAn .... (raftan) aga sarem dard na mEkad shAyad amrAetAn mEraftum

1. aga dIrOz awA sAf .... chArekAr mEraftEm (bUdan)
2. aga jagra .... shAyad baretAn arzAntar mEdAd (kadan)
3. aga wakht .... englIsI dars mEdAdumesh (dAshtan)
4. aga shaoq mEdAsht pashtOrAm yad grefta .... (tAnestan)
5. aga mAra ejAza mEdAd Ewaz e sabA emrOz emte(H)An .... (dAdan)
6. aga wakht mEdAsht kEk pukhta kadana barem yAd .... (dAdan)
7. aga sarak pukhta .... az U rA mEraftEm (bUdan)
8. aga Ush kada mEraft aogAr na .... (shudan)
9. aga dIrOz wakht mEdAshtum kAretAna khalAs .... (kadan)
10. aga namUnEsha mIdIdEn shAyad khush .... (kadan)
11. aga khar mara az khao na .... mEkhAstum ke emrOz tA nA-wakht khao kunum (khEstAndan)
12. aga emrOz bAnk wAz mEbUd kAr e khuda khalAs kada .... (tAnestan)
13. aga dIrOzAm myAmadEn baremA taklIf na .... (bUdan)
14. aga gerang na .... amrAem da tayAra mEbOrdumesh (bUdan)
15. aga wAda na .... na mEraftum (dAdan)
16. aga wakhtar mEguftEn tA Ale kAretAn khalAs .... (shudan)
17. aga khateshAn .... eqa prEshAn na mEshudan (Amadan)

18. aga wakht shurO na mEkadEn anOz ketAba khalAs kada na .... (tAnestan)

19. aga khabar mEdAsht shAyad shumArAm khabar .... (kadan)

20. aga da mA e sumbula Inja .... jashena dIda mEtAnestEn (bUdan)

Exercise 209 - Complete the following sentences with both bAyad and kAshke; in other words, there are two possibilities for each of the fifteen sentences.

1. .... khabar mEdAshtan
2. .... emrOz rukhsatI mEbUd
3. .... dars e bIst O chArum eqa mushkel na mEbUd
4. .... taip kadana yAd mEdAsht
5. .... shumAm da majles mEbudEn
6. .... da taksI myAmadEn
7. .... tayAra emrOz taraf e tErAn mEraft
8. .... dIrOz kAlAra mEshushtum
9. .... qabUl mEkad
10. .... rOz e jummara da sAlang tEr mEkadEm
11. .... tA Akher e jUn da amrIkA mEbudum
12. .... az I kada arzAntar myAftEn
13. .... darwAzara mAkam mEkadEn
14. .... sAmAnAra dIrOz myAwurdI
15. .... khuda eqa zAmat na mEdAdEn

Exercise 210 - Complete the following sentences with kAshke, bAyad and shAyad; in other words, there are three possibilities for each of the five sentences.

1. .... paidA mEshud
2. .... mIdIdetAn
3. .... natIjEsh mAlUm mEshud
4. .... da kOrs e duwum jAi mEbUd
5. .... kAretAna tabdIl mEkad

Exercise 211 - Complete these sentences with the necessary words repeated.

1. da afghAnestAn qesm .... angUr yAft mEsha
2. aga aftE yag .... dars bekhAnEm I ketAba da shash mA khalAs kada mEtAnEm
3. bugOEn sE .... nafar byAEn
4. .... khurdesha kAr na dArum
5. .... AstA da zamIn bAnEnesh
6. emrOz cherA zU(t) .... kAr na mEkunEn?
7. anOz faisala na kadEm ke .... kujAra bIbInum
8. panj .... dAna alAida kunEn
9. Ush kO ke .... tAzEsha byArI
10. kalAn .... AdamA Inja myAyan
11. .... surkhesh shIrIn mEbAsha
12. kudAm .... az shumA s?
13. aga jumlAetAn .... kOtAm bAsha farq na mEkuna
14. sad .... rupeya dAdumeshAn
15. Ale kam .... bEtar shudEm
16. .... tEz esAb nakunEn

LESSON TWENTY-FIVE (dars e bIst O panjum)

25-A Pronunciation drill (to be done only with the teacher)

1. Practicing /m/

a(H)mad Adam e marIza nIm dAna gUlI dAd (Ahmad gave the sick person half a tablet)

mAdarem amEsha da sar e mEz murch O namak mEmAna (My mother always puts salt and pepper on the table)

umUman I qesm qAlIn kam qImat mEbAsha (This type of rug is usually cheaper)

rOzA e jummAm shafA-khAna bare mardA O zanA wAz as (The hospital is open for men and women on Fridays, too)

2. Illustrating /mr/

umresh cheqa s? (How old is he/she/it?)

amresha bajAi kadum (I carried out his/her order[s])

3. Illustrating /rm/

kerm da jAi garm O narm zendagI mEkuna (Worms live in a soft, warm place)

cherA da wakht e gap zadan mEsharmEn? (Why are you embarrassed when you talk?)

mAlUm mEsha ke U sharm ma dAra (He/she doesn't seem to have any shame [at all])

aga az eshArE surkh tEr mEshEn, jurm mEshEn (If you cross [the street] against the red light you'll be fined)

25-B Expressing probability, possibility and presumption in past time

aga sAkhta bAsha myArumesh — If he/she has made (it) I'll bring it.

bachEtAn bAyad Ale besyAr kalAn shuda bAsha	Your son must be quite grown up by now.
shAyad sar e jenAza rafta bAshan	They might have gone to the funeral.
bAyad khOrda shuda bAsha	It must have been eaten (by now).
khudA kuna ke pArsalem rasIda bAsha	I hope (lit., May God grant) that my parcel has arrived.
shAyad nObatesh na buda bAsha	It might not have been his/her turn.
dAsh Ale bAyad garm shuda bAsha	The oven should be warm now.
bAyad atman khunuk khOrda bAshEn	You certainly must have gotten very cold.
mAlUm mEsha ke atman besyAr prektes kada bAshI	It looks as if you definitely must have practiced quite a lot.

1. The modals aga (if), shAyad (perhaps, may, might) and bAyad (should, ought to, must) or the phrase khudA kuna ke (I hope that [lit., God grant that]) are used with the unchangeable past participle plus the subjunctive forms of bUdan to introduce actions or situations which were probable, possible or are presumed to have occurred in the past.

2. The negative (if any) is prefixed to the unchangeable participle while the subjunctive of bUdan is always conjugated to agree with the subject.

3. atman is an adverb meaning "certainly, definitely, by all means" and, although common with bAyad to reinforce it, is readily used with any tense or mood where required. For example,

rOz e jumma atman mErum	I'm definitely going on Friday.

4. When one "feels cold" he can express it idiomatically with khunuk (coldness) + khOrdan (to consume); thus, literally, "to eat cold." Or, alternately one can say, mara yakh grefta (Cold has grabbed me = I feel cold [right now]).

25-C -I as an adjectival/nominal suffix

Meaning "of, belonging to"

amrIkA (America)--amrIkAI (American)

ma amrIkAI stum	I'm an American.

kAbul (Kabul)--kAbulI (belonging to Kabul)

unA darI kAbulI mEkhAnan	They are studying 'Kabuli' Dari.

pAkestAn (Pakistan)--pAkestAnI (belonging to Pakistan)

tayArE pAkestAnI emrOz na myAya	P. I. A. (lit., the Pakistan airplane) doesn't come today.

Meaning "made of"

chOb (wood)--chUbI (wooden)

katArE chUbIra khush na dArum	I don't care for a wooden fence (or, railing).

kAghaz (paper)--kAghazI (of paper)

I khaltE kAghazI besyAr nAzuk as -- az I kada dabaltar na dArEn?	This paper bag is too thin; don't you have a thicker one than it?

khesht (brick)--kheshtI (of brick)

masjed e pul e kheshtI kalAntarIn masjed e kAbul as	The Mosque of Pul e Kheshti (lit., of the brick bridge) is the largest mosque in Kabul.

sang (stone)--sangI (of stone)

mEz e sangItAn besyAr maghbUl as	Your stone table is very pretty.

1. Sometimes, as in the examples above, the suffix -I is added to nouns in order to form their corresponding adjectives.

2. With regard to the example with "P.I.A.," if Pakistan had only one airplane then this could be expressed as tayArE pAkestAn. But since a fleet of planes is in mind, the adjectival form is used for one of them. Cf. also § 5-F, sefArat e amrIkA, rather than sefArat e amrIkAI, since only one sefArat (Embassy) is in view.

3. The vowel in chOb usually changes to /U/ in chUbI.

4. See Appendix II for names of countries and their adjectival forms.

Indicating occupation or profession

khayAt (tailor)--khayAtI (tailoring)

dukhtarem khUb khayAtI yAd dAra	My daughter knows tailoring very well.

najAr (carpenter)--najArI (carpentry)

qayUm mEkhAya ke najAr shawa cherA ke najArI yag wazIfE besyAr khUb as	Qayum wants to become a carpenter since carpentry is a very fine profession.

5. Sometimes the suffix -I is added to nouns to form other nouns showing occupation or profession.

Indicating condition, quality or state

marIz (sick)--marIzI (sickness)

ba khyAlem marIzIsh shadId as	I think his/her sickness is (very) severe.

maghbUl (beautiful)--maghbUlI (beauty)

eqa kOna shuda ke maghbUlI khuda az dest dAda	It's so old that it has lost its beauty.

khUb (good, well)--khUbI (virtue)

amEsha az khUbItAn yAd mEkuna	He/she always mentions (or, remembers) your fine qualities.

darAz (long)--darAzI (length)

darAzIsh cheqa s?	What's its length?

garm (hot)--garmI (heat)

pAr-sAl da kAbul besyAr garmI bUd	Last year it was very hot (lit., there was much heat) in Kabul.

tayAr (ready)--tayArI (preparation, readiness)

bare majles tayArI dAshtEn?	Were you prepared for the meeting?

6. Sometimes the suffix -I is added to adjectives in order to form their corresponding nouns.

7. Since one cannot be sure whether the -I suffix represents the adjectival or the nominal form--cf. chUbI (wooden) but garmI (heat)--the foreigner cannot easily predict which word occurs in this form. He can, however, take advantage of this relationship between the words if he already knows one of the two words. For example, he might know mErabAnI to be "kindness" and could thus assume when he hears mErabAn for the first time that it ought to mean "kind" (the adjective), which it does. Or, if he knows that beland means "tall, high" he might, on hearing belandI for the first time assume that it means "height, tallness," which it does.

8. When one "feels warm" the sensation of temperature may be expressed in Dari either
   (a) impersonally, as: besyAr garmI s (It's very hot), or
   (b) with garmI (heat) + kadan (to do) + the attached personal pronoun as object. So, garmI kadEm (I feel hot), literally, "The heat (garmI) has done (kada) me (-em, kada + -em = kadEm) [in]."
   While the second form is very colloquial amongst Afghans who, as native speakers of the language, would not misuse it, the first form (a) is safer for foreigners to use.

25-D The emphatic **words** amI/amU with adverbial meanings such as "very," "right" and "just"

fardA amI wakht khAna mEbAshan?	Will they be home tomorrow at this very time?
am-emrOz kAresh dArum	I need it this very day.
aga amI-Ale-Am myAEn durust as	Even if you come right now it's all right.
da amU shao karIm-jAnAm da dAwat bUd	That same night Karim was also at the party.
amU qesm na yAftum lAken yakI dega meslesh kharIdum	I didn't find that same kind, but I bought another one similar to it.
dest nazanesh--amutur (jAi ba jAi) bAnesh	Don't touch it--leave it just where it is.
na-khair, aga amI qesm dAshta bAshEn mEkharum	No, thanks--I'll only buy it if you have this kind.
ametur ke mEgum jOresh kO	Fix it just as I say.

amutur ke baretAn dIrOz neshAn dAdum bAz pukhta kunEn	Cook it again just the way I showed you yesterday.
aga amEsha ametur kAr kunI azet khush mEshum	If you always work this way I'll be happy with you.

1. amI and amU are used in combination with other words to emphasize them, much as "very," "just," "right" and "same" do in English.

2. Notice certain vowel changes in the examples above, depending on the phonological context. So, amI-emrOz = am-emrOz; amI-tOr = ametur; and amU-tOr = amutur.

25-E khu with the imperative singular for politeness

aga arzAn bAsha baremAm yag dAna khu bIgI	If it's cheap please get one for me, too.
ghAl-ma-ghAl khu nakO	Please don't make a lot of noise.
bukhArIra khu dar bete	Please light (or, put a fire in) the heater.
yag daqa kAreta khu bAn ke kOmak kAr dArum	Please leave your work a minute because I need (your) help.
yag dafE degAm khu kOshesh kO	Please try once more.

1. khu may be used with the imperative singular to soften it slightly and make it seem a bit more polite (cf. § 8-E-5). In reality this use of khu is a variety of its use to form attached questions (cf. § 14-B) as can be seen by rendering the examples above with attached questions (or tag endings). So, "You'll get one for me, won't you?" "You won't make a lot of noice, will you?" "You'll light the heater, won't you?" "You'll leave your work a minute, won't you?" and "You'll try once more, won't you?"

2. The khu normally comes just before the verb but in the case of compound verbs may come either between the first and the verbal member of the compound or before the entire compound.

3. If the negative also occurs it is prefixed to the verb and not to khu.

4. khO (a contraction of khUb [well])--as distinct from khu--is also commonly used (especially in telephone conversations) with the meaning "OK," "all right," "fine," signifying agreement. Cf. the English "uh-huh."

25-F sU used to indicate direction

kudAm sU burum?	Which way do (lit., should) I go? (= How do I get there?)
usU burEn	Go that way (or, direction).
khAnEshAn usU nEs	Their house isn't in that direction.
sarwEs IsU na myAya	The bus doesn't come this way.
Ira usU partO	Throw this away (= Get rid of it--I don't need it).

1. Although sU is synonymous with taraf in the sense of "direction," it is used in combination with kudAm (which), I (this) or U (that) and never as a preposition. Combined with I- and U- (generally shortened to u-) it actually functions as a postposition.

2. usU in the last sentence does not refer to any particular direction, but is used idiomatically for "anywhere" as long as the item referred to is disposed of (= thrown "away").

25-G khai (then) in a logical sense

khai, tArIkh e telegrAf chand bUd?	Then what was the date of the telegram?
khai, bare khud e kampanI maktUb neweshta kunEn	Then write directly to the company (lit., the company itself).
khai, yag zara shIryakh khu mEkhurEn?	Then you'll have a little icecream, won't you?
khai kOshesh kunEn ke aqalan jumlA e mu(H)em-esha yAd kunEn	Well, at least try to memorize the most important of these sentences (lit., most important sentences of them).

1. khai (then) is used in a logical, not temporal, sense.

2. It indicates that something has already been said on the subject and conveys the logical conclusion, "Well," "Then," "If that's the case" or "In that case."

25-H Exclamations

I mAs cheqa tursh as!	How sour this yogurt is!
destkashAetAn cheqa maghbUl as!	How pretty your gloves are!
I chA cheqa chuqur as!	What a deep well this is!
I gulA cheqa khushbUi as!	How fragrant these flowers are!
Inja chI khUb yag jAi **ArAm** as!	What a quiet (i.e., peaceful) place this is!
chI khUb palao pukhta kadEn!	What delicious (lit., good) 'pilau' you have cooked!
I kharbUza chI khUb shIrIn as!	How sweet this melon is!
chI khUb rawAj dArEn!	What a nice custom you have!
chI khUb tO(H)fE khUb AwurdEn!	What a fine (or, nice) present you have brought!
emrOz chetOr khunuk as!	How cold it is today!

1. Question words are used for exclamations as well as for questions. The pronunciation and rhythm are important in exclamatory sentences in order to avoid having them taken as questions. It is very necessary that the student imitate his teacher at this point to avoid being misunderstood. (Cf. § 13-E-3.)

2. Sometimes--as in the example with tO(H)fa (present) above--chI khUb may mean only "what" and may be used with an additional khUb (fine, good) to express the exclamation.

25-I Vocabulary for Lesson Twenty-five

amI/amU	this very, that very, just right
ArAm	quiet, peaceful
atman	certainly, definitely, by all means
az dest dAdan	to be lost, faded, to cease
belandI	height
chA	well (of water)

chUbI	wooden
dar dAdan	to light a fire, kindle
darAzI	length
dAsh	oven, stove
destkash	glove
-I	(suffix to indicate "of, belonging to," "made of," profession, occupation, condition, quality or state)
jenAza	funeral
kAghazI	of paper, paper (adj.)
kampanI	company, business, firm (used of foreign companies); agency
katAra	fence, railing
khai	then [logical]; in that case; well
khalta	bag, sack
khayAtI	tailoring
kheshtI	of brick, brick (adj.)
khO	O.K., all right, fine
khUbI	virtue, excellence, fine quality
khushbUi	fragrant, sweet-smelling
maghbUlI	beauty
mAs	yogurt
mErabAn	kind, considerate, generous, thoughtful
najAr	carpenter
najArI	carpentry
nObat	turn (as, "his turn")
palao	a dish (or food) prepared mainly of rice with meat and seasoning; 'pilau'

partO/partEn	to throw ([from partAftan] used mainly in the imperative; for other forms use andAkhtan)
prektes kadan	to practice
sangI	of stone, stone (adj.)
shIryakh	icecream
sU	direction (in combination with kudAm, I and U)
tArIkh	date, history
tayArI	preparation, readiness
telegrAf	telegram, cablegram
tO(H)fa	present, gift
tursh	sour
yAd kadan	to memorize, mention, remember
zara	a particle, small amount; atom (yag-zara = a little bit [in quantity])

Exercises for Lesson Twenty-five

(to be written as well as practiced orally with the teacher)

Exercise 212 - Complete these sentences with the correct form of the verbs given in ( ). E.g., shAyad shumAra .... bAsha (na shenAkhtan). shAyad shumAra na shenAkhta bAsha

1. atman az emte(H)An .... bAsha ke emrOz nAmada (tarsIdan)
2. shAyad nOkar kAghazAra .... bAsha (sOkhtAndan)
3. bAyad besyAr mAnda .... bAshEn (shudan)
4. khudA kuna ke marIz .... bAshI (na shudan)
5. aga .... bAsha bugOEn ke zUt bushOya (na shushtan)
6. mumken as ke Ira aolAdA .... bAshan (shekestAndan)
7. Ale bAyad .... bAsha **(raftan)**
8. na mEfAmum ke kelyAra da kujA .... bAsha (mAndan)

9. shAyad anOz bAisekel .... bAsha (na kharIdan)

10. mumken as ke shawaresh .... bAsha (greftan)

11. shAyad anOz bAisekel furOkhta .... bAsha (na shudan)

12. aga .... bAsha yaqIn dArum ke myAya (guftan)

13. shAyad karIm khAnAm ketAbchara .... bAsha (dIdan)

14. shAyad .... bAshI ke rafIq e mA O shumA sabA khArej mEra
(shunIdan)

15. aga mOtaretAn .... bAsha byAEn amrAemA jelAlAbAd burEn
(jOr na shudan)

16. aolI tar mAlUm mEsha--dIshao bAyad bArAn .... bAsha (bArIdan)

17. aga kAlAem dOkhta .... bAsha myAyum mIgIrumesh (shudan)

18. rasIda bare kI .... bAsha? (dAdan)

19. bAyad kAr e khuda .... bAsha (khalAs kadan)

20. aga .... bAshan mIbInumeshAn (Amadan)

Exercise 213 - Use the two words given in ( ), once each, to complete the following sentences. E.g., ... nAn e ....ra khush dAra. (afghAn, afghAnI). afghAn nAn e afghAnIra khush dAra

1. emdafa maktUb e .... az rA e .... nAmad (awA, awAI)

2. aga .... mEbUd bukhArI ....ra estEmAl mEkadEm (barq, barqI)

3. aga ....esh khUbesh mEbUd shAyad amI mEz e ....ra mEkharIdum (chOb, chUbI)

4. ba I qesm ketAbA .... dArum lAken I ketAb uqa .... na bUd
(delchasp, delchaspI)

5. da .... nAn e .... kamtar khOrda mEsha (garm, garmI)

6. (a)garchI khudesh .... s lAken az .... kada da Inja
besyArtar rafIq dAra (khArej, khArejI)

7. khuda .... mEga lAken ....sh khUb nEs (khayAt, khayAtI)

8. dEr shuda ke .... as lAken Ale ....sh bEtar shuda (marIz, marIzI)

9. U besyAr yag Adam e .... as—amEsha amrAemA .... mEkuna (mErabAn, mErabAnI)

10. da I rOzA ar chIz .... as--na mEfAmum ke cherA .... shuda (qImat, qImatI)

11. aga .... grefta tAnestum mEkhAyum ke ....ma (da) mazAr e sharIf tEr kunum (rukhsat, rukhsatI)

12. (a)garchI darI .... mEkhAnEm lAken ghair e .... da dega jAyAm fAmIda mEsha (kAbul, kAbulI)

13. AinAra katI aw e .... bushOi O amrAe .... pAk khushk kO (sAf, sAfI)

14. az khAter e ke afghAnestAn .... e qadImI dAra yag mamlakat e .... gufta mEsha (tArIkh, tArIkhI)

15. I .... ba .... khud besyAr lAeq as (najAr, najArI)

Exercise 214 - Replace successively (changing only one item of the sentence at a time) the following words in the sentence, amU gElAsa khu byAr. E.g., bUra. amU bUrara khu byAr

1. ao
2. maska
3. chAinak
4. bete
5. namak
6. kAsa
7. bubar
8. amI
9. pyAla
10. chaokI

Exercise 215 - Replace successively the following words or phrases in the sentence, sarwEs kudAm sU mEra? E.g., I. sarwEs IsU mEra

1. U
2. raft
3. khAt
4. na-khAt
5. I
6. Amad

7. byAya 8. tA panj baja 9. emrOz 10. khAt

Exercise 216 - Use chI khUb, cheqa and/or chetOr to complete the following. The number given in ( ) at the end of each sentence shows the number of possibilities. In other words, where (for example) a (2) occurs it shows that only two of these expressions are possible while one should not be used.

1. .... kOchE ArAm dArEn! (3)
2. emrOz .... garmI s! (2)
3. .... gulA o maghbUl dArEn! (3)
4. barqA .... zaIf as! (2)
5. .... qImat as! (2)
6. .... mazadAr as! (3)
7. Ale .... darI gap mEzanEn!! (1)

APPENDIX I

A COMPARISON OF THE SYMBOLS USED IN THIS COURSE WITH THOSE OF THE IPA

	This Course	IPA
Stops		
1.	/p/	/p/
2.	/b/	/b/
3.	/t/	/t/ [t̪]
4.	/d/	/d/ [d̪]
5.	/k/	/k/
6.	/g/	/g/
7.	/q/	/q/
Affricates		
8.	/ch/	/tʃ/
9.	/j/	/dʒ/
Fricatives		
10.	/f/	/f/
11.	/kh/	/x/
12.	/gh/	/ɣ/
13.	/H/	/h/
14.	/s/	/s/
15.	/z/	/z/
16.	/sh/	/ʃ/
17.	/zh/	/ʒ/
Resonants		
18.	/l/	/l/

	This Course	IPA
19.	/m/	/m/
20.	/n/	/n/ [ŋ] [n] /k g/
21.	/w/	/w/
22.	/y/	/y/
Trill		
23.	/r/	/r/ [r̃]
Vowels		
1.	/I/	/i/
2.	/E/	/e/
3.	/e/	/ɨ/ ~ /ɛ/
4.	/a/	/ə/ ~ /æ/
5.	/A/	/ɔ/
6.	/O/	/o/
7.	/u/	/U/
8.	/U/	/u/
Diphthongs		
1.	/Ai/	/ɔI/
2.	/ai/	/aeI/
3.	/ao/	/aU/
4.	/Oi/	/oI/
5.	/Ui/	/uI/

APPENDIX II

SOME NAMES IN DARI OF CONTINENTS, COUNTRIES AND LANGUAGES SPOKEN

English Name	Dari Name	Person & Adjective	Language
Afghanistan	afghAnestAn	afghAn(I)	darI (fArsI)/ pashtO (afghAnI)
Africa	afrIqA	afrIqAI	
America (U.S.A.)	amrIkA	amrIkAI	englIsI
Asia	AsyA	AsyAI	
Australia	AstarlyA	AstarlyAI	englIsI
Austria	utrIsh	utrIshI	jarmanI/almAnI
Bulgaria	bulghAryA	bulghAryAI	bulghAryAI
Canada	kAnAdA	kAnAdAI	englIsI/ farAnsawI
China (People's Republic)	chIn	chInAI	chInAI
Czechoslovakia	chakUsalwAkya	chakUsalwAkI/ chekI	chakUsalwAkI/ chekI
Denmark	denmArk	denmArkI	denmArkI
Egypt (U.A.R.)	meser	mesrI	arabI
England	englestAn	englIs(I)	englIsI
Europe	urUpA	urUpAI	
Finland	fenland	fenlandI	fenlandI
France	farAnsa	farAnsawI	farAnsawI
Germany	jarmanI/almAn	jarmanI/almAnI	jarmanI/almAnI
Great Britain (U.K.)	bartAnya	bartAnawI	englIsI
Greece	yUnAn	yUnAnI	yUnAnI

English Name	Dari Name	Person & Adjective	Language
Holland (The Netherlands)	HAland	HAlandI	HAlandI
India	(H)endustAn	HendI/HendustAnI	HendI/HendustAnI
Indonesia	endUnIzyA	endUnIzyAI	endUnIzyAI
Iran	IrAn	IrAnI	fArsI (IrAnI)
Iraq	ErAq	ErAqI	arabI
Ireland	Airland	AirlandI	englIsI
Israel	esrAIl	yaUd(I)/esrAIlI	ebrAnI
Italy	etAlya	etAlawI	etAlawI
Japan	jApAn	jApAnI	jApAnI
Lebanon	lebnAn	lebnAnI	arabI
New Zealand	nuzIland	nuzIlandI	englIsI
Norway	nArwE	nArwIjI	nArwIjI
Pakistan	pAkestAn	pAkestAnI	urdU/bangAlI
Philippines	felpAin	felpAinI	felpAinI
Poland	pOland	pOlandI	pOlandI
Russia (U.S.S.R.)	rUsya/shOrawI	rUsI/shOrawI	rUsI
Saudi Arabia	arabestAn	arab(I)	arabI
Scotland	skAtland	skAtlandI	englIsI
Spain	aspAnya	aspAnawI	aspAnawI
Sweden	swIdan	swIdanI	swIdanI
Switzerland	swIs	swIsI	jarmanI/etAlawI/farAnsawI
Turkey	turkya	turkI	turkI
United Nations	melal e mutaHed		
Yugoslavia	yUgOsalAwyA	yUgOsalAwyAI	yUgOsalAwyAI

APPENDIX III

Chart A. KINSHIP--where khud ("self") is male or female

Key to Chart on Following Page

1. Paternal grandfather
2. " grandmother
3. " uncle
4. " aunt
5. Father
6. Cousin
7. "
8. "
9. "
10. Maternal grandfather
11. " grandmother
12. Mother
13. Maternal uncle
14. Maternal aunt
15. Cousin
16. "
17. "
18. "
19. Brother
20. Nephew
21. Niece
22. Yourself
23. Sister
24. Nephew
25. Niece

Note: The two general words for relative(s) are:

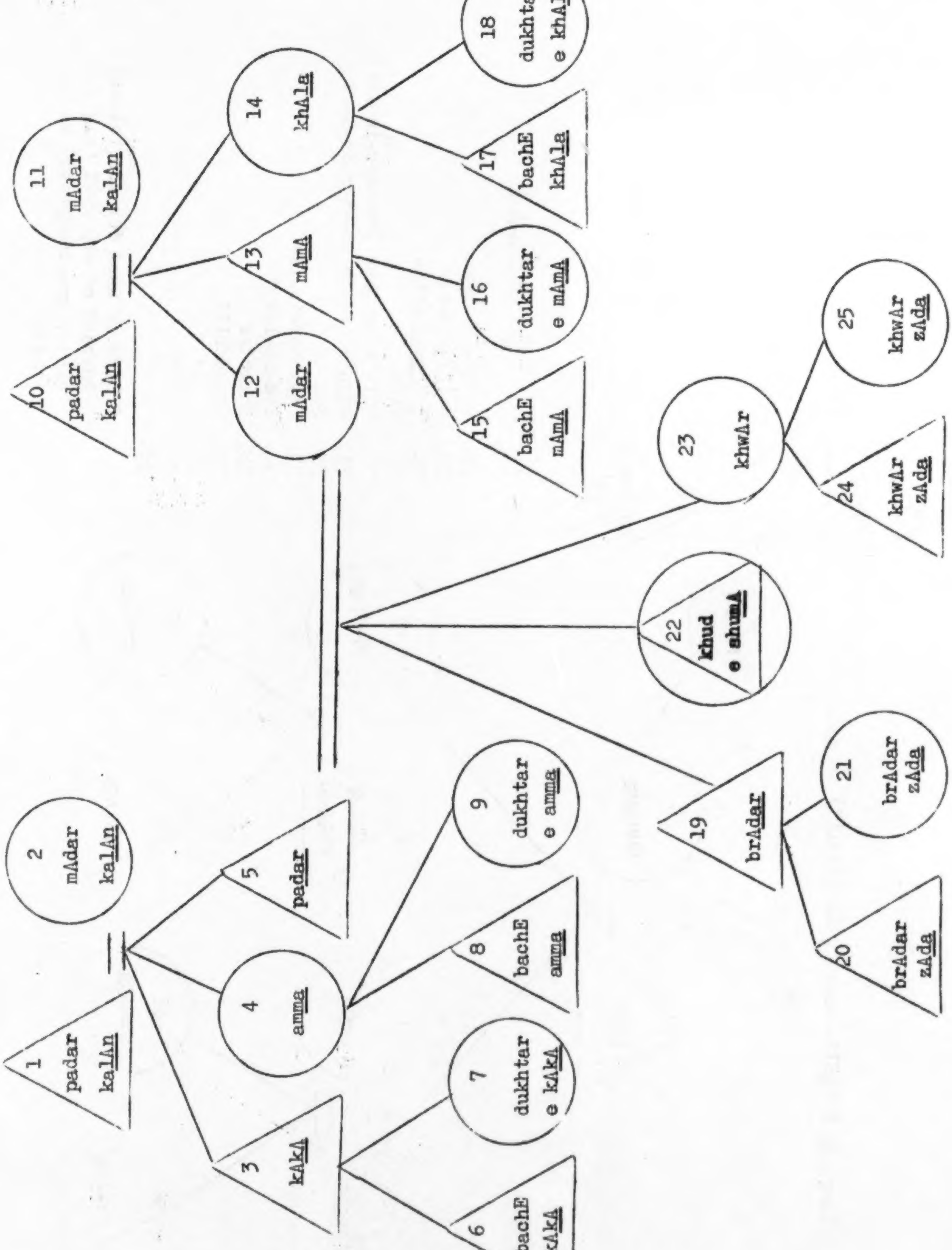
khEshA -- a relative by marriage

qaomA -- a relative by birth

Males are indicated by triangles

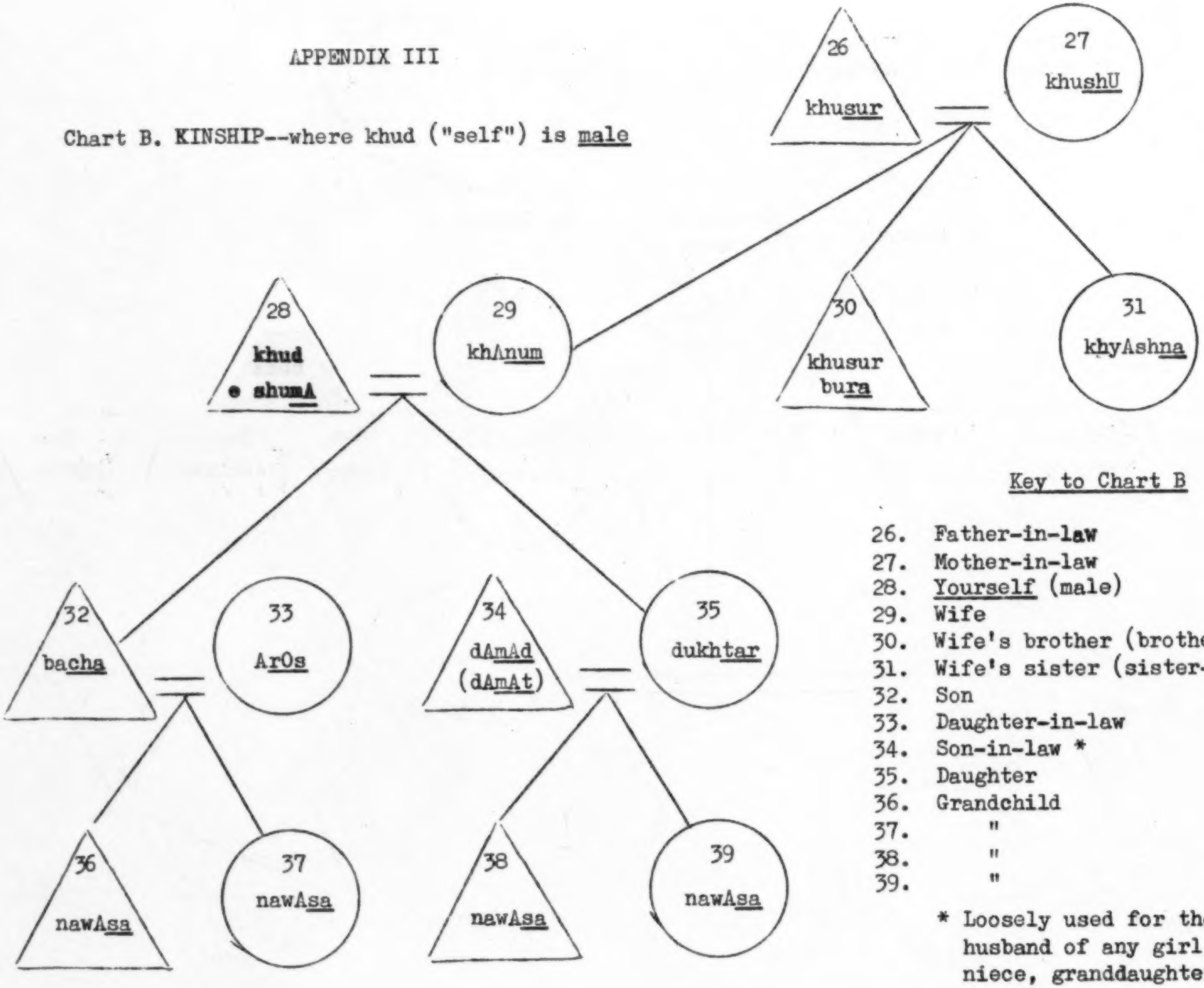
Females are indicated by circles

Marriage is shown by double lines


1 padar kalAn
2 mAdar kalAn
3 kAkA
4 amma
5 padar
6 bachE kAkA
7 dukhtar e kAkA
8 bachE amma
9 dukhtar e amma
10 padar kalAn
11 mAdar kalAn
12 mAdar
13 mAmA
14 khAla
15 bachE mAmA
16 dukhtar e mAmA
17 bachE khAla
18 dukhtar e khAla
19 brAdar
20 brAdar zAda
21 brAdar zAda
22 khud e shumA
23 khwAr
24 khwAr zAda
25 khwAr zAda

APPENDIX III

Chart B. KINSHIP--where khud ("self") is male


26
khusur
27
khushU
28
khud
e shumA
29
khAnum
30
khusur
bura
31
khyAshna
32
bacha
33
ArOs
34
dAmAd
(dAmAt)
35
dukhtar
36
nawAsa
37
nawAsa
38
nawAsa
39
nawAsa

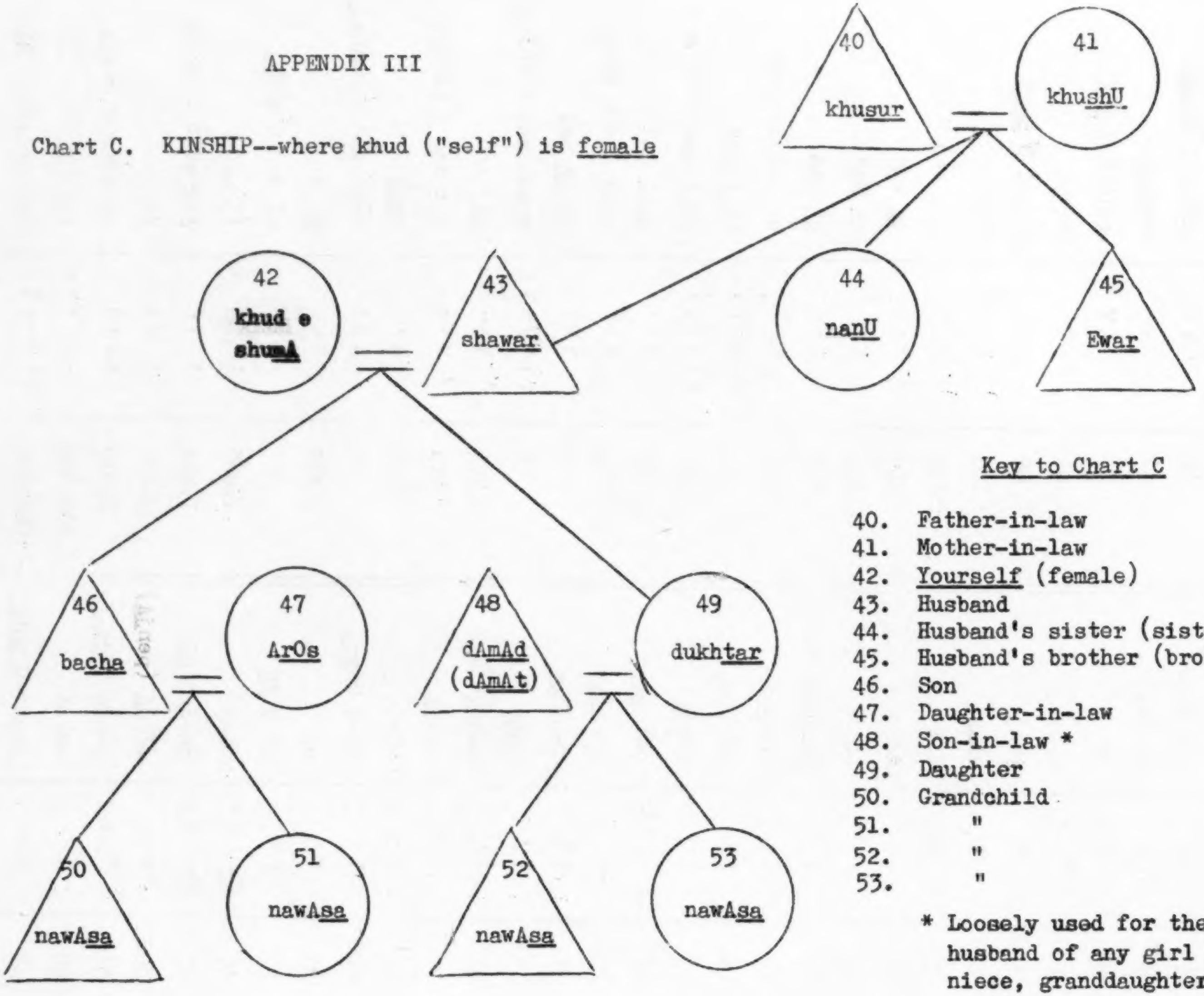
Key to Chart B

26. Father-in-law
27. Mother-in-law
28. Yourself (male)
29. Wife
30. Wife's brother (brother-in-law)
31. Wife's sister (sister-in-law)
32. Son
33. Daughter-in-law
34. Son-in-law *
35. Daughter
36. Grandchild
37. "
38. "
39. "

* Loosely used for the (older) husband of any girl (e.g., niece, granddaughter) in the family

APPENDIX III

Chart C. KINSHIP--where khud ("self") is female


40
khusur
41
khushU
42
khud e shumA
43
shawar
44
nanU
45
Ewar
46
bacha
47
ArOs
48
dAmAd
(dAmAt)
49
dukhtar
50
nawAsa
51
nawAsa
52
nawAsa
53
nawAsa

Key to Chart C

40. Father-in-law
41. Mother-in-law
42. Yourself (female)
43. Husband
44. Husband's sister (sister-in-law)
45. Husband's brother (brother-in-law)
46. Son
47. Daughter-in-law
48. Son-in-law *
49. Daughter
50. Grandchild
51. "
52. "
53. "

* Loosely used for the (older) husband of any girl (e.g., niece, granddaughter) in the family

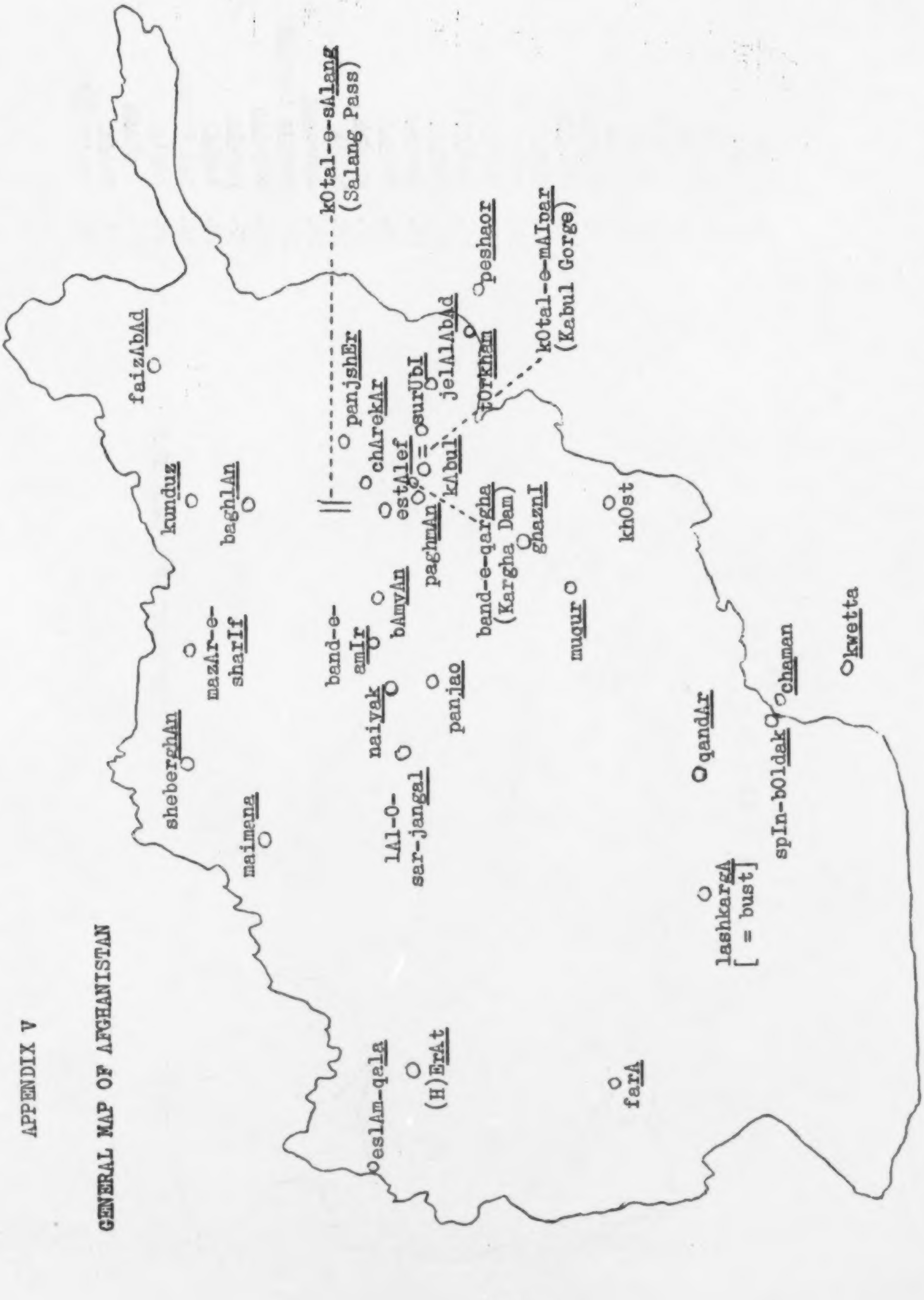
APPENDIX IV

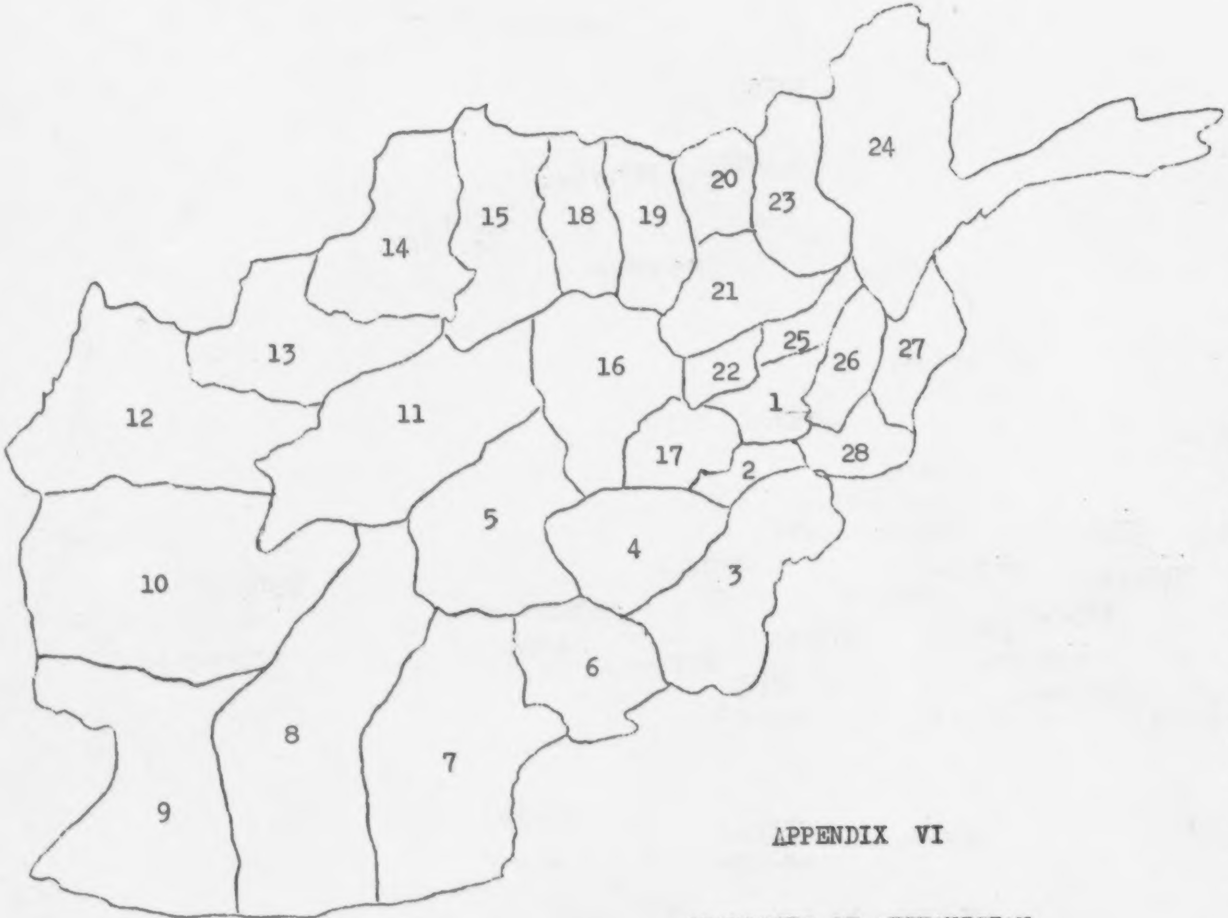
CARDINAL NUMBERS

English	Dari	Pronounced	English	Dari	Pronounced
0	٠	sefer	70	٧٠	aftAd
1	١	yak (yag)	76	٧٦	aftAd 0 shash
2	٢	dU (du)	80	٨٠	ashtAd
3	٣	sE	87	٨٧	ashtAd 0 aft
4	۴ / ٤	chAr	90	٩٠	nawad
5	٥	panj	98	٩٨	nawad 0 asht
6	٦	shash	100	١٠٠	sad
7	٧	aft	109	١٠٩	yak sad 0 nO
8	٨	asht	200	٢٠٠	du sad
9	٩	nO	210	٢١٠	du sad 0 da
10	١٠	da (dA)	300	٣٠٠	sE sad
11	١١	yAzda	311	٣١١	sE sad 0 yAzda
12	١٢	duwAzda	400	۴٠٠/٤٠٠	chAr sad
13	١٣	sEzda	412	۴١٢/٤١٢	chAr sad 0 duwAzda
14	١۴/١٤	chArda	500	٥٠٠	panj sad
15	١٥	pAnzda	513	٥١٣	panj sad 0 sEzda
16	١٦	shAnzda	600	٦٠٠	shash sad
17	١٧	abda	614	٦١۴/٦١٤	shash sad 0 chArda
18	١٨	azhda	700	٧٠٠	aft sad
19	١٩	nuzda	715	٧١٥	aft sad 0 pAnzda
20	٢٠	bIst	800	٨٠٠	asht sad
21	٢١	bIst 0 yak	816	٨١٦	asht sad 0 shAnzda
30	٣٠	sI	900	٩٠٠	nO sad
32	٣٢	sI 0 dU	917	٩١٧	nO sad 0 abda
40	۴٠ / ٤٠	chel	1,000	١٠٠٠	(H)azAr
43	۴٣ ٤٣	chel 0 sE	1,018	١٠١٨	yag azAr 0 azhda
50	٥٠	pInjA (**penjA**)	2,000	٢٠٠٠	du azAr
54	٥۴/٥٤	pInjA 0 chAr	2,019	٢٠١٩	du azAr 0 nuzda
60	٦٠	shast	1,000,000	١٠٠٠٠٠٠	melyUn
65	٦٥	shast 0 panj	1,000,020	١٠٠٠٠٢٠	yag melyUn 0 bIst

APPENDIX V

GENERAL MAP OF AFGHANISTAN


kOtal-e-sAlang
(Salang Pass)
faizAbAd
kunduz
baghlAn
panjshEr
chArekAr
estAlef
surUbI
jelAlAbAd
peshaor
tOrkham
kOtal-e-mAIpar
(Kabul Gorge)
kAbul
paghmAn
band-e-qargha
(Kargha Dam)
ghaznI
khOst
bAmyAn
band-e-amIr
mazAr-e-sharIf
mugur
kwetta
chaman
qandAr
spIn-bOldak
naiyak
panjao
lAl-O-sar-jangal
sheberghAn
maimana
lashkargA
[= bust]
(H)ErAt
eslAm-qala
farA


24
20
23
15
18
19
14
21
13
25
26
27
16
22
12
11
1
17
2
28
5
4
3
10
6
8
7
9

APPENDIX VI

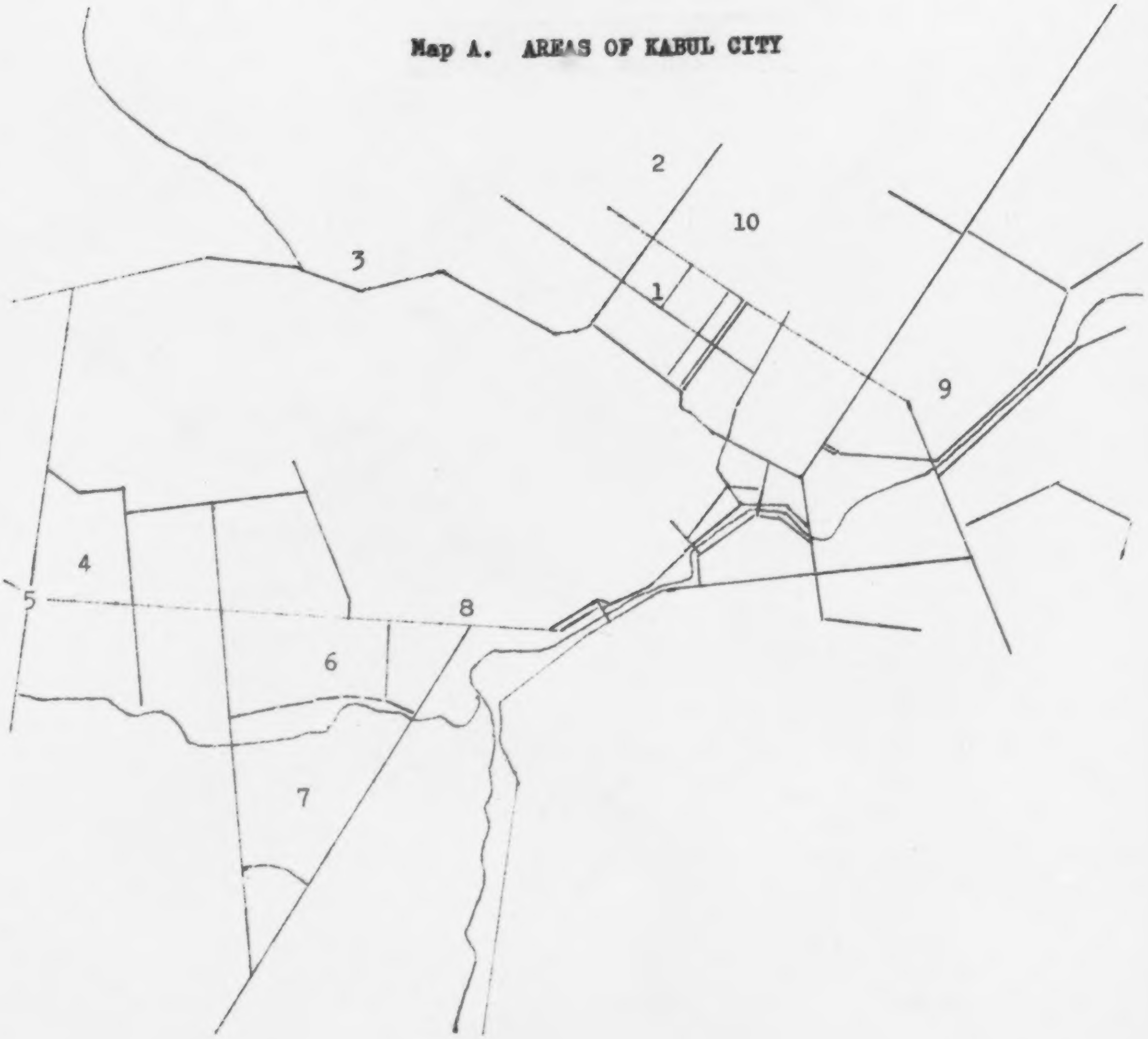
PROVINCES OF AFGHANISTAN

1. kAbul
2. 10gar
3. paktyA
4. ghaznI
5. uruzgAn
6. zAbul
7. qandAr (kandAr)
8. (H)elmand
9. nIm-rOz
10. farA
11. ghOr
12. (H)ErAt
13. bAdghIs
14. fAryAb
15. jaozjAn
16. bAmyAn
17. wardak
18. balkh
19. samangAn
20. kunduz (qunduz)
21. baghlAn
22. parwAn
23. takhAr
24. badakhshAn
25. kApIsA
26. laghmAn
27. kunar
28. nangarHAr

APPENDIX VII

KABUL CITY MAPS

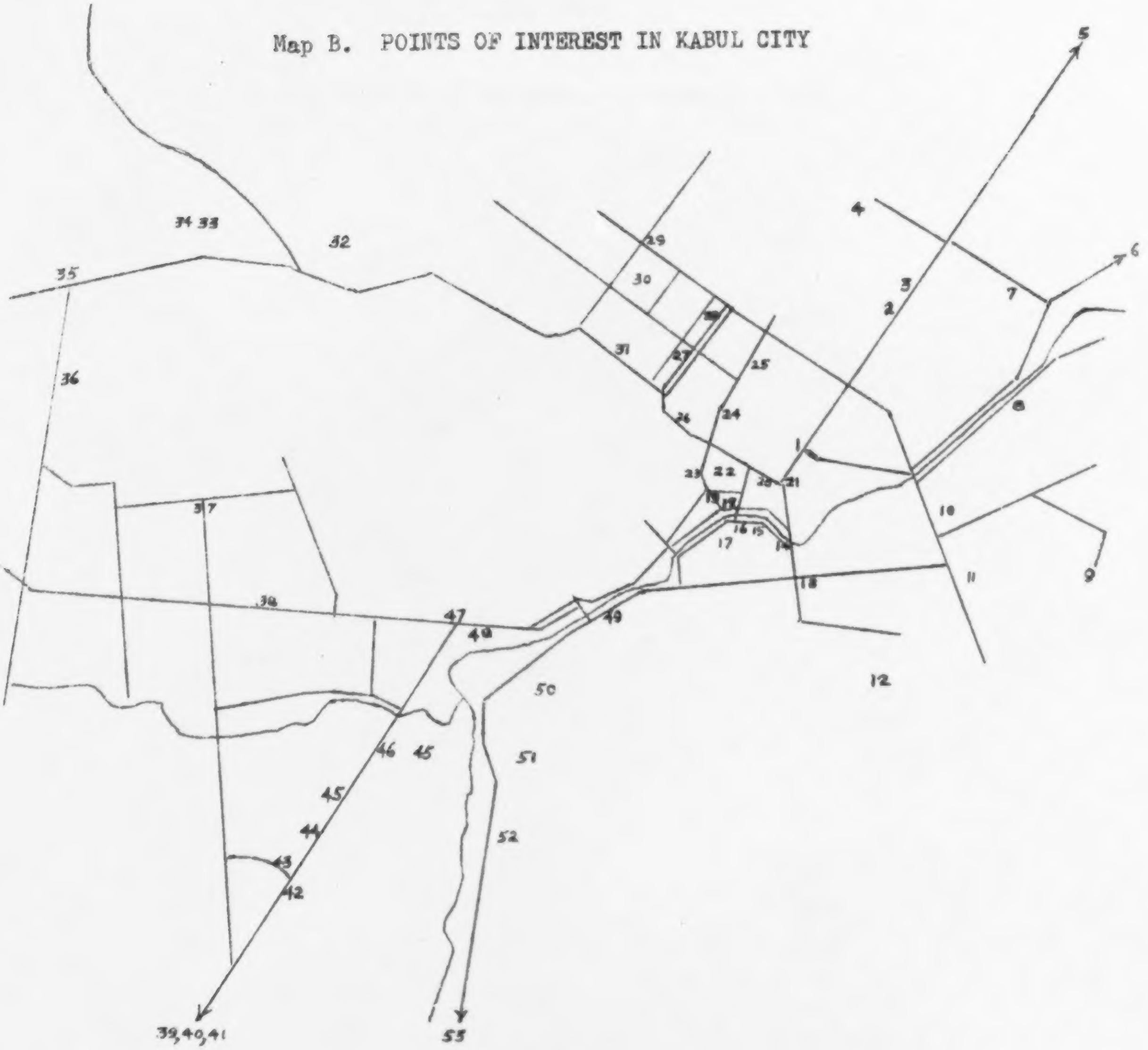
Map A. AREAS OF KABUL CITY



Key to Map Above:

1	shAr e nao	6	kArtE chAr
2	shErpur	7	kArtE sE
3	kArtE parwAn	8	dEmazang
4	kArtE dEnao	9	kArtE wAlI
5	kOtE sangI	10	kArtE wazIr akbar khAn

Map B. POINTS OF INTEREST IN KABUL CITY


5
4
6
34 33
32
35
29
30
3
7
2
28
31
27
25
36
26
24
8
1
23
22
20
21
37
19
18
16
15
17
14
13
10
9
11
38
47
48
49
12
50
46
45
51
45
44
43
42
52
39,40,41
53

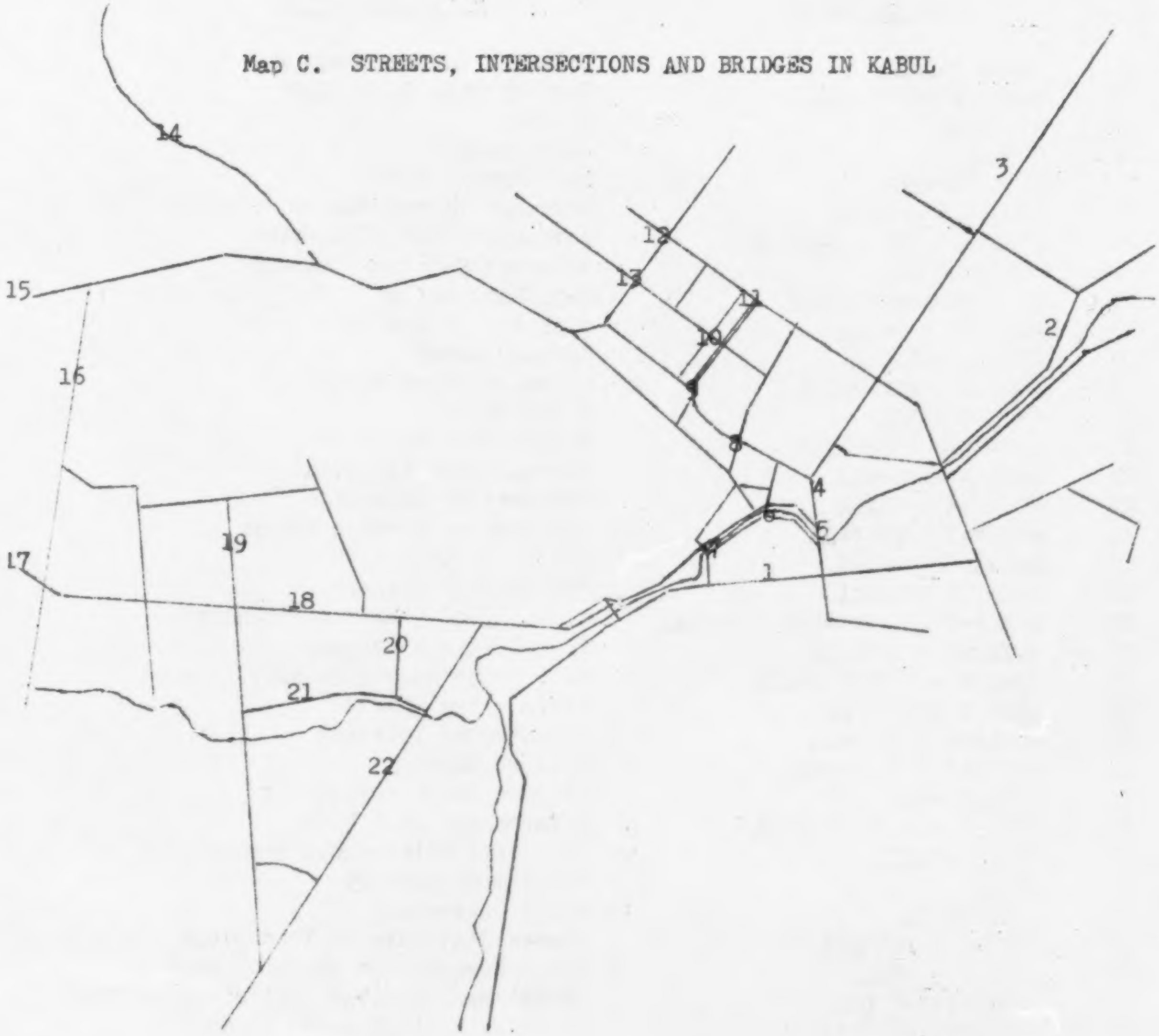
Key to Map Above:

No.	Name in Dari	English Equivalent
1	arg e shA(H)I	Royal Palace
2	rAdyO afghAnestAn	Radio Afghanistan
3	sefArat e amrIkA	American Embassy
4	shafA-khAnE wazIr akbar khAn	Wazir Akbar Khan Hospital
5	maidAn e awAI	Kabul Airport (not shown on map)
6	gumruk	Kabul Customshouse (not shown on map)
7	kAbul taimz	Kabul Times Building

Key to Map B. on Page 328

No.	Name in Dari	English Equivalent
8	zenda bAnAn	Indameer and Bus Company
9	maqbarE nAder shA	Tomb of King Nadir Shah
10	stedyUm	Stadium
11	chaman	Fair Grounds
12	bAlA (H)esAr	Bala Hissar Fort
13	sepA(H)I gumnAm	Monument to the Unknown Soldier
14	masjed e pul e kheshtI	Mosque of 'Pul e Kheshti'
15	sarAi shAzda	Currency Exchange 'Bazaar'
16	pOsta-khAnE markazI	Main Post Office
17	wezArat e seHya	Ministry of Health
18	Otal e spInzar	Spinzar Hotel
19	daftar e garzandOi	Afghan Tourist Bureau
20	Otal e kAbul	Kabul Hotel
21	rastUrAn e khaibar	Khyber Restaurant
22	pArk e zarnegAr	Central Park (in town)
23	wezArat e mAref	Ministry of Education
24	wezArat e khAreja	Ministry of Foreign Affairs
25	melal e mutaHed	United Nations
26	bAzAr e welAyat	'Green Door Bazaar'
27	ketAb-khAnE sefArat e amrIkA	U. S. I. S. ('American Center')
28	sefArat e jarmanI	(West) German Embassy
29	masjed e (H)AjI yaqUb	Haji Yaqub Mosque (= Blue Mosque)
30	pArk e shAr e nao	'Shar e Nau' Park
31	wezArat e dAkhela	Ministry of Interior
32	sefArat e englestAn	British Embassy
33	bAgh e bAlA	'Bagh e Bala' Restaurant
34	Otal e bain ul melalI	Intercontinental Hotel
35	pUlI-takhnIk	(Russian) Polytechnic School
36	sIlO	Government Granary
37	pO(H)AntUn	Kabul University
38	maktab e takhnIk	Afghan Institute of Technology
39	mUzIam e kAbul	Kabul Museum (not shown on map)
40	shafA-khAnE nUr	'NOOR' Eye Hospital (not shown on map)
41	maktab e amrIkAI	A. I. S. K. (not shown on map)
42	sefArat e rUsya	Russian Embassy
43	kalIsA	Community Christian Church
44	shOrA	Parliament
45	Ai-sI-E	U. S. A. I. D. (two locations)
46	maktab e (H)abIbya	Habibia High School
47	trAfIk	Kabul Police
48	zU (bAgh e wash)	Kabul Zoo
49	shafA-khAnE ebn e sInA	Avicenna Hospital
50	tOp e chAsht	Noon Cannon
51	bAgh e bAbur	Babur Shah Garden
52	jangalak	Jangalak Factory
53	chel satUn	'Chil Satoon' Gardens (not shown on map)

Map C. STREETS, INTERSECTIONS AND BRIDGES IN KABUL



Key to Map Above:

1	jAdE maiwand
2	sarak e jelAlAbAd
3	sarak e maidAn e awAI
4	jAdE nAder pashtUn
5	pul e kheshtI
6	pul e bAgh e umUmI
7	pul e shA(H)E du shamshEra
8	chArrAI malek asghar
9	chArrAI sedArat
10	chArrAI turabAz khAn
11	chArrAI shErpur
12	chArrAI (H)AjI yaqUb
13	chArrAI ansArI
14	sarak e shamAlI
15	sarak e qargha O pashmAn
16	sarak e sI1O
17	sarak e paghmAn O qandAr
18	sarak e kArtE chAr
19	sarak e alIAbAd
20	sarak e awal e kArtE chAr
21	sarak e pusht e kArta
22	dAr ul amAn

APPENDIX VIII

SOME AFGHAN NAMES AND TITLES

1	2	3
ghulAm	muHammad	
aHmad	shOaib	
abdul	karIm	qandArI
HafIz	ullA	wardak
muHammad	alI	
alI	aHmad	
sayed	alI	
azIzudIn		karImI

1. Afghans usually have two or three names. Their last (or, surname) is not always used and in any case is more formal.

2. The surname is either a family name or one chosen by the person himself. Not infrequently it is the name of the place from which the family (or its ancestors) comes (e.g., qandArI, wardak).

3. Some names (e.g., ghulAm and abdul) are more likely to be used as first names only while some others (e.g., ullA [from allA]) will be used mostly as second names. Certain names (e.g., muHammad, aHmad and alI) may be used in either position.

4. Many Muslim names are taken from Arabic and have a religious significance (e.g., frequently representing a name or an attribute of God, or the name of some religious leader in Islam). sayed is normally used to apply to one who traces his ancestry back to Muhammad.

Masculine	Feminine
HabIb	HabIba
karIm	karIma
nasIm	nasIma
raHIm	raHIma

5. Certain masculine names may be turned into feminines by suffixing -a.

6. In applications and registration forms Afghan girls will usually give their family surname in addition to their personal name.

7. Amongst the educated the woman loses her family name (i.e., surname) and takes her husband's family surname upon marriage.

Title	Given/middle name	Surname
AghA e		qandArI
shAghalE		karImI
pEghla	nasIma	
khAnum		usmAnI

8. With forms of "Mr." the title AghA e or shAghalE--the latter being Pashto, but frequently heard in Dari--is used only with the surname (or family name) following it.

9. In the case of single women the title pEghla (= Miss)--also Pashto--is used with the woman's given (or middle) name rather than with her family name. With khAnum (= Mrs.) the surname is used.

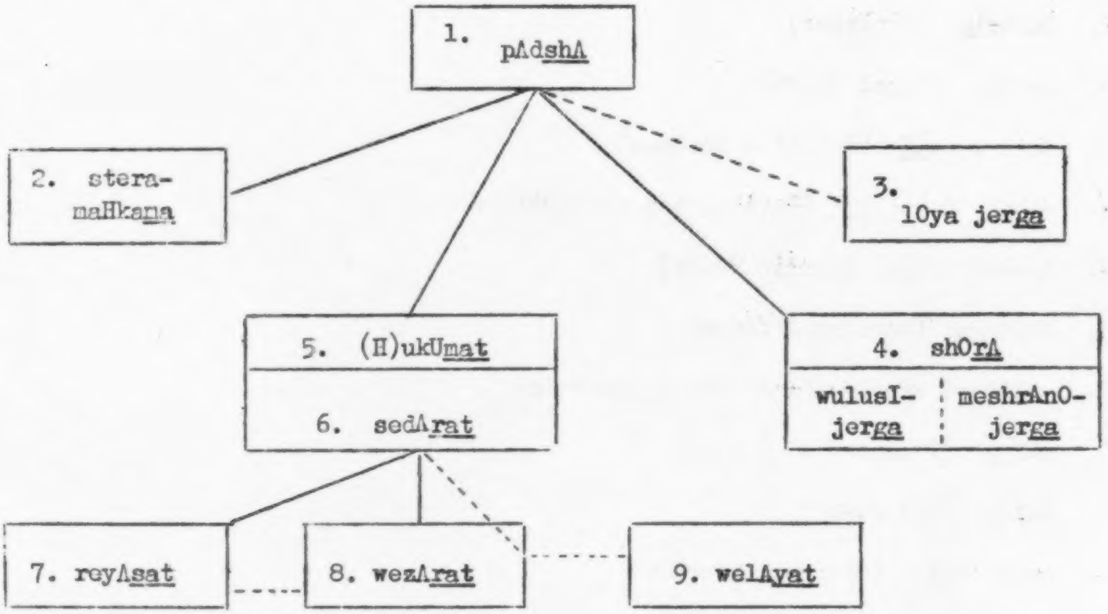
1	2	3
		khAn
	nasIm	jAn
	raHIma	jAn
	kAkA	jAn
	bAba	jAn

10. khAn is a title of respect given to anyone. It comes after the given or middle name of the person being honored, but it is not put after the surname. It is used only for men.

11. -jAn is a suffix of respect or endearment, used for both men and women. It is added to personal names and used by elders for younger people. If younger people use it for their elders they do not attach it to their personal names but only to their titles (or words indicating their relationship), as kAkA-jAn (uncle) and bAba-jAn (papa).

APPENDIX IX

GOVERNMENTAL TERMINOLOGY


1. pAdshA
2. stera-
maHkama
3. lOya jerga
5. (H)ukUmat
6. sedArat
4. shOrA
wulusI-
jerga
meshrAnO-
jerga
7. reyAsat
8. wezArat
9. welAyat

Key to the above divisions

1. King.
2. Supreme Court.
3. Great Council (called for emergency purposes only).
4. Parliament, consisting of two divisions, the "House of the People" (wulusI-jerga) and the "House of the Elders" (meshrAnO jerga).
5. Government, consisting of the Prime Minister, the Ministers of each Ministry (# 8) and the President of the Department of Tribal Affairs (one of the agencies in # 7). This "Government" is also called the Council of Ministers.
6. Prime Ministry.
7. Department or Agency, either (in some cases) directly under # 6 or also as a division under # 8.
8. Ministry (of which there are 15).
9. Province (of which there are 28), under the Ministry of Interior.

Names of Government Ministries (# 8 in the chart)

All to be prefixed with the phrase wezArat e (Ministry of . . .)

1. adlya (Justice)
2. dAkhela (Interior)
3. darbAr (Royal Court)
4. defA e melI (National Defense)
5. etlAAt O kultUr (Information and Culture)
6. fawAed e Ama (Public Works)
7. khAreja (Foreign Affairs)
8. maAden O sanAE (Mines and Industries)
9. mAlya (Finance)
10. mAref (Education)
11. mukhAberAt (Communications)
12. plAn (Planning)
13. seHya (Health)
14. tujArat (Commerce)
15. zerAat (Agriculture)

The darbAr (Royal Court) is actually appointed by the King instead of by the Prime Minister. The Ministers of all the other Ministries are selected by the Prime Minister.

The head of the reyAsat e mustaqel e qabAel (Department of Tribal Affairs), one of those listed under # 7 in the chart, also sits with the Council of Ministers (# 5 in the chart).

Names of positions in the Government (in order of descending rank)

1.	AlA (H)azrat	His Majesty, the King
2.	sadr e Azam	Prime Minister
3.	wazIr	Minister
4.	muIn	Deputy Minister

5.	raIs	President (i.e., head of a Department [reyAsat])
6.	mudIr e umUmI	Director General
7.	mudIr	Director (i.e., in charge of a branch in one of the Departments)
8.	muAwen	Assistant (to any other officer or appointee in the Government)
9.	mAmUr	Secretary
10.	sar-kAteb	Head Clerk
11.	kAteb	Clerk
12.	tAwIldAr	Storekeeper

Provincial Governments

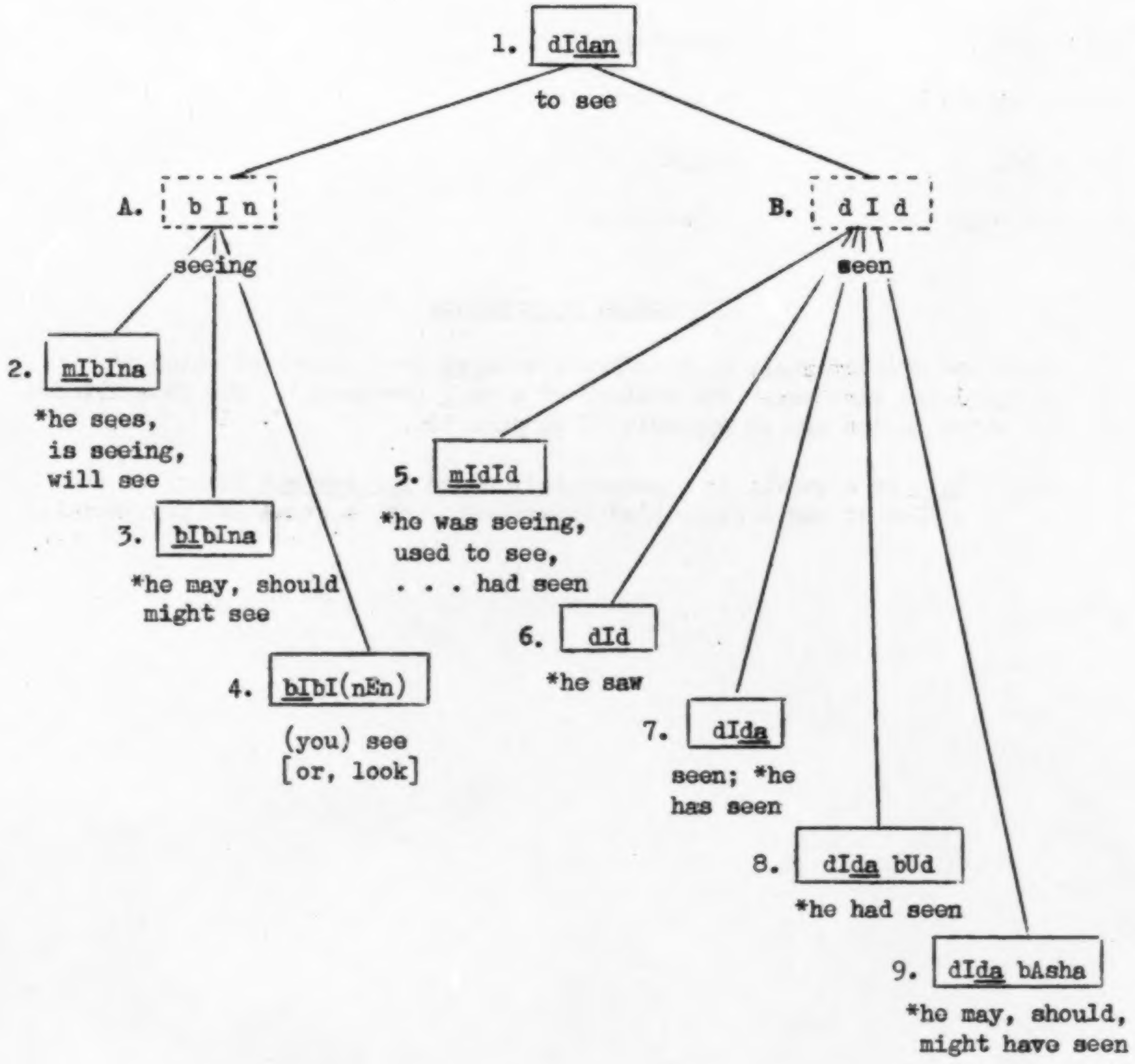
There are 28 provinces, each called a welAyat (the plural of which is welAyAt) and each under the control of a wAlI (Governor). The 28 provinces are shown on the map in Appendix VI on page 326.

Note: sAeb as a suffix is appropriately added for respect to any of the titles of the officials of Government, both central and provincial.

APPENDIX X

THE DARI VERB SYSTEM

(*Colloquial*)


1. dIdan
to see
A. b I n
seeing
B. d I d
seen
2. mIbIna
*he sees, is seeing, will see
3. bIbIna
*he may, should might see
4. bIbI(nEn)
(you) see [or, look]
5. mIdId
*he was seeing, used to see, . . . had seen
6. dId
*he saw
7. dIda
seen; *he has seen
8. dIda bUd
*he had seen
9. dIda bAsha
*he may, should, might have seen

* Where "he" is given "she" is also possible, as also "it" might be with appropriate verbs

Key to chart on preceding page

1. The infinitive (or dictionary) form of the verb always ends in -an (§ 3-E-1). It may also be used as a noun (§ 20-B). It is here arbitrarily subdivided into two forms: (A) -bIn- which shows action as incomplete--in other words, in progress or contemplated--and (B) -dId- which shows action as complete, in some way "finished." These two forms may have prefixes and/or suffixes. The mE- prefix--in the model given here changed to mI- because of the influence of the following vowel--indicates action either in progress or unfulfilled.

2. mIbIna does service for three tenses: (a) the simple present (§ 7-C-1), (b) the present progressive (§ 7-C-2) and (c) the future [when appropriate time words or context warrant it] (§ 7-C-4, § 10-B-2).

3. bIbIna, the subjunctive form, may be introduced by a variety of words (e.g., aga [if] and shAyad [perhaps]) and renders many potential or contingent concepts such as "may, might, should, ought to" (§ 15-B, E, § 16-B, § 17-B-2, § 23-C, § 24-B, § 25-B).

4. bIbI (sing.) or bIbInEn (plur.) is the imperative or form of command (§ 8-E, F, § 16-B, § 25-E).

5. mIdId may be (a) past progressive (§ 12-B-1), (b) past habitual or customary (§ 12-C-1) and (c) contrary-to-fact, showing an unfulfilled condition and introduced by such words as aga [if] and kAshke [would that] (§ 24-C, D).

6. dId can be (a) the simple past tense, frequently qualified by a definite time word (§ 10-E, F) or (b) a contingent future [with khAt] (§ 23-B). In certain constructions it is interchangeable with the subjunctive (§ 23-C, § 24-B). It also occurs with the past perfect tense (§ 20-C).

7. dIda (with the accent on the final syllable) may be used (a) by itself as a kind of "past participle," functioning alone with a conjunctive force (§ 14-E) or in combination with other verbs (§ 14-F, § 18-F, § 20-C-1, § 21-C-5, § 22-B-3, § 25-B), or (b) as the present perfect tense (§ 19-B, C, D).

8. dIda bUd suggests action in the past which is more remote than (or happened sooner than) another action in the past. It is commonly called the past perfect tense and is much more frequently used in Dari than in English, being employed where an English speaker would use the simple past tense (§ 20-C, D).

9. dIda bAsha is used to indicate that which was possible, probable or presumed to have occurred in past time (§ 25-B). It is a kind of past presumptive.

APPENDIX XI

SUMMARY OF BASIC VERBS USED IN THIS COURSE

(Presented in the second person in imperatives and in the third person singular in all other tenses/moods--Numbers given in headings are references to Appendix X, q.v.--Blank spaces are left for forms which are not likely to occur at all)

Infinitive [# 1]			Simple Pres. Pres. Progr. Future [# 2]	Subjunctive [# 3]	Imperative [# 4]	
					Singular	Plural
1.	aftAdan	to fall	mefta	befta nafta		
2.	Amadan	to come	myAya	byAya nayAya	byA nayA	byAEn nayAEn
3.	andAkhtan	to throw	mendAza	bendAza nandAza	bendAz nandAz	bendAzEn nandAzEn
4.	Awurdan	to bring	myAra	byAra nayAra	byAr nayAr	byArEn nayArEn
5.	barAmadan	to leave	mebrAya	barAya nabrAya	barAi nabrAi	barAEn nabrAEn
6.	bArIdan	to precipitate	mEbAra	bubAra nabAra		
7.	bOrdan	to take, carry	mEbara	bubara nabara	bubar nabar	bubarEn nabarEn
8.	bUdan	to be	as [mEbAsha]	bAsha nabAsha	bAsh nabAsh	bAshEn nabAshEn
9.	burIdan	to cut	mEbura	bubura nabura	bubur nabur	buburEn naburEn
10.	dAdan	to give	mEta	beta nata	bete nate	betEn natEn
11.	dAnestan	to know	mEdAna	bedAna nadAna	bedAn	bedAnEn
12.	dAshtan	to have	dAra [mEdAshta bAsha]	dAshta-bAsha na-dAshta-bAsha		

Past Progr. Past Habitual Cont.-to-Fact [# 5]	Simple Past [# 6]	Past Part. & Pres.Perfect [# 7]	Past Perfect [# 8]	Past Presumptive [# 9]
meftAd	aftAd	aftAda	aftAda bUd	aftAda bAsha
myAmad	Amad	Amada	Amada bUd	Amada bAsha
mendAkht	andAkht	andAkhta	andAkhta bUd	andAkhta bAsha
myAwurd	Awurd	Awurda	Awurda bUd	Awurda bAsha
mebrAmad	barAmad	barAmada	barAmada bUd	barAmada bAsha
mEbArId	barId	bArIda	bArIda bUd	bArIda bAsha
mEbOrd	bOrd	bOrda	bOrda bUd	bOrda bAsha
mEbUd	bUd	buda		buda bAsha
mEburId	burId	burIda	burIda bUd	burIda bAsha
mEdAd	dAd	dAda	dAda bUd	dAda bAsha
mEdAnest	dAnest	dAnesta	dAnesta bUd	dAnesta bAsha
mEdAsht	dAsht	dAshta		

	Infinitive [# 1]		Simple Pres. Pres. Progr. Future [# 2]	Subjunctive [# 3]	Imperative [# 4]	
					Singular	Plural
13.	dIdan	to see, look	mIbIna	bIbIna nabIna	bIbI nabI	bIbInEn nabInEn
14.	dOkhtan	to sew	mEdOza	budOza nadOza	budOz nadOz	budOzEn nadOzEn
15.	fAmAndan	to explain	mEfAmAna	bufAmAna nafAmAna	bufAmAn nafAmAn	bufAmAnEn nafAmAnEn
16.	fAmIdan	to know, understand	mEfAma	bufAma nafAma		
17.	furOkhtan	to sell	mefrOsha	bufrOsha nafrOsha	bufrOsh nafrOsh	bufrOshEn nafrOshEn
18.	gashtan	to turn	mEgarda	begarda nagarda	begard nagard	begardEn nagardEn
19.	greftan	to take, grab	mIgIra	bIgIra nagIra	bIgI nagI	bIgIrEn nagIrEn
20.	guftan	to say, ask, tell	mEga	bugOya nagOya	bugO nagO	bugOEn nagOEn
21.	kadan	to do	mEkuna	(bu)kuna nakuna	(bu)kO nakO	(bu)kunEn nakunEn
22.	kashIdan	to pull, draw	mEkasha	bekasha nakasha	bekash nakash	bekashEn nakashEn
23.	khAndan	to read, study	mEkhAna	bekhAna nakhAna	bekhAn nakhAn	bekhAnEn nakhAnEn
24.	kharIdan	to buy	mEkhara	bekhara nakhara	bekhar nakhar	bekharEn nakharEn
25.	khAstan	to want, order	mEkhAya	bekhAya nakhAya	bekhAi nakhAi	bekhAEn nakhAEn
26.	khEstan	to arise, get up	mEkhEza	bekhEza nakhEza	bekhe nakhe	bekhEzEn nakhEzEn
27.	khEstAndan	to wake up (someone)	mEkhEzAna	bekhEzAna nakhEzAna	bekhEzAn nakhEzAn	bekhEzAnEn nakhEzAnEn

Past Progr. Past Habitual Cont.-to-Fact [# 5]	Simple Past [# 6]	Past Part. & Pres.Perfect [# 7]	Past Perfect [# 8]	Past Presumptive [# 9]
mIdId	dId	dIda	dIda bUd	dIda bAsha
mEdOkht	dOkht	dOkhta	dOkhta bUd	dOkhta bAsha
mEfAmAnd	fAmAnd	fAmAnda	fAmAnda bUd	fAmAnda bAsha
mEfAmId	fAmId	fAmIda	fAmIda bUd	fAmIda bAsha
mefrOkht	furOkht	furOkhta	furOkhta bUd	furOkhta bAsha
mEgasht	gasht	gashta	gashta bUd	gashta bAsha
megreft	greft	grefta	grefta bUd	grefta bAsha
mEguft	guft	gufta	gufta bUd	gufta bAsha
mEkad	kad	kada	kada bUd	kada bAsha
mEkashId	kashId	kashIda	kashIda bUd	kashIda bAsha
mEkhAnd	khAnd	khAnda	khAnda bUd	khAnda bAsha
mEkharId	kharId	kharIda	kharIda bUd	kharIda bAsha
mEkhAst	khAst	khAsta	khAsta bUd	khAsta bAsha
mEkhEst	khEst	khEsta	khEsta bUd	khEsta bAsha
mEkhEstAnd	khEstAnd	khEstAnda	khEstAnda bUd	khEstAnda bAsha

Infinitive [# 1]			Simple Pres. Pres. Progr. Future [# 2]	Subjunctive [# 3]	Imperative [# 4]	
					Singular	Plural
28.	khOrdan	to consume	mEkhura	bukhura nakhura	bukhO nakhO	bukhurEn nakhurEn
29.	mAndan	to put, let	mEmAna	bAna namAna	bAn namAn	bAnEn namAnEn
30.	pAlIdan	to search, look for	mEpAla	bupAla napAla	bupAl napAl	bupAlEn napAlEn
31.	partAftan*	to throw	mEparta		partO napartO	partEn napartEn
32.	pUshIdan	to wear, put on	mEpOsha	bupOsha napOsha	bupOsh napOsh	bupOshEn napOshEn
33.	raftan	to go, leave	mEra	bura nara	burO narO	burEn narEn
34.	rasAndan	to deliver	mErasAna	berasAna narasAna	berasAn narasAn	berasAnEn narasAnEn
35.	rasIdan	to arrive, reach	mErasa	berasa narasa	beras	berasEn
36.	sAkhtan	to make	mEsAza	besAza nasAza	besAz nasAz	besAzEn nasAzEn
37.	shAndan	to put, attach, seat	mEshAna	beshAna nashAna	beshAn nashAn	beshAnEn nashAnEn
38.	sharmIdan	to be shy, embarrassed	mEsharma	besharma nasharma	besharm nasharm	besharmEn nasharmEn
39.	shekestan	to get broken	meshkena	beshkena nashkena		
40.	shekestAndan	to break, chop	meshkenAna	beshkenAna nashkenAna	beshkenAn nashkenAn	beshkenAnEn nashkenAnEn
41.	shenAkhtan	to know, recognize	meshnAsa	beshnAsa nashnAsa		

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* For other forms besides those given use andAkhtan (verb # 3).

Past Progr. Past Habitual Cont.-to-Fact [# 5]	Simple Past [# 6]	Past Part. & Pres.Perfect [# 7]	Past Perfect [# 8]	Past Presumptive [# 9]
mEkhOrd	khOrd	khOrda	khOrda bUd	khOrda bAsha
mEmAnd	mAnd	mAnda	mAnda bUd	mAnda bAsha
mEpAlId	pAlId	pAlIda	pAlIda bUd	pAlIda bAsha
mEpUshId	pUshId	pUshIda	pUshIda bUd	pUshIda bAsha
mEraft	raft	rafta	rafta bUd	rafta bAsha
mErasAnd	rasAnd	rasAnda	rasAnda bUd	rasAnda bAsha
mErasId	rasId	rasIda	rasIda bUd	rasIda bAsha
mEsAkht	sAkht	sAkhta	sAkhta bUd	sAkhta bAsha
mEshAnd	shAnd	shAnda	shAnda bUd	shAnda bAsha
mEsharmId	sharmId	sharmIda	sharmIda bUd	sharmIda bAsha
meshkest	shekest	shekesta	shekesta bUd	shekesta bAsha
meshkestAnd	shekestAnd	shekestAnda	shekestAnda bUd	shekestAnda bAsha
meshnAkht	shenAkht	shenAkhta	shenAkhta bUd	shenAkhta bAsha

	Infinitive [# 1]		Simple Pres. Pres. Progr. Future [# 2]	Subjunctive [# 3]	Imperative [# 4]	
					Singular	Plural
42.	sheshtan	to sit, live	mIshIna	bIshIna nashIna	bIshI nashI	bIshInEn nashInEn
43.	shudan	to become	mEsha	shawa nasha	sh0 nash0	shawEn nashEn
44.	shunIdan	to hear, listen to	meshnawa	beshnawa nashnawa	beshnao nashnao	beshnawEn nashnawEn
45.	shushtan	to wash	mEsh0ya	bush0ya nash0ya	bush0i nash0i	bush0En nash0En
46.	s0khtan	to be burned	mEs0za	bus0za nas0za		
47.	s0khtAndan	to burn (something)	mEs0zAna	bus0zAna nas0zAna	bus0zAn nas0zAn	bus0zAnEn nas0zAnEn
48.	tAnestan	can, to be able	mEtAna	betAna natAna		
49.	tarsIdan	to fear, be afraid	mEtarsa	betarsa natarsa	natars	natarsEn
50.	yAftan	to get, obtain	myAfa	byAfa nayAfa	byAf	byAfEn
51.	zadan	to hit, beat	mEzana	bezana nazana	bezan nazan	bezanEn nazanEn

Past Progr. Past Habitual Cont.-to-Fact [# 5]	Simple Past [# 6]	Past Part. & Pres.Perfect [# 7]	Past Perfect [# 8]	Past Presumptive [# 9]
meshesht	shesht	sheshta	sheshta bUd	sheshta bAsha
mEshud	shud	shuda	shuda bUd	shuda bAsha
meshnId	shunId	shunIda	shunIda bUd	shunIda bAsha
mEshusht	shusht	shushta	shushta bUd	shushta bAsha
mEsOkht	sOkht	sOkhta	sOkhta bUd	sOkhta bAsha
mEsOkhtAnd	sOkhtAnd	sOkhtAnda	sOkhtAnda bUd	sOkhtAnda bAsha
mEtAnest	tAnest	tAnesta	tAnesta bUd	tAnesta bAsha
mEtarsId	tarsId	tarsIda	tarsIda bUd	tarsIda bAsha
myAft	yAft	yAfta	yAfta bUd	yAfta bAsha
mEzad	zad	zada	zada bUd	zada bAsha

APPENDIX XII

MEASUREMENTS

LINEAR	English name	Equivalent to	
sAntI	centimeter	.3937	inches
meter	meter	3.2808	feet
kI1Ometer	kilometer	.62	miles
ench	inch	2.54	centimeters
fOt	foot	30.48	"

Note: ench and fOt are not in as common usage as metric measurements, although pipe, for example, is measured in inches rather than in metric equivalents.

LIQUID			
lItar	liter	1.057	quarts
gElan	gallon (U.S.)	3.785	liters

DRY					
kharwAr	-	(in Kabul)	1246.	pounds	(= 80 sEr = 10 man)
man	maund	"	124.6	"	(= 1/10 kharwAr = 8 sEr)
sEr	seer	"	15.6	"	(= 1/8 man = 4 chArak)
chArak	-	"	3.9	"	(= ¼ sEr = 4 pao)
pao	-	"	.975	"	(= 1/16 sEr = 4 khurd)
khurd	-	"	.2437	"	(= ¼ pao = 1/64 sEr)
mesqAl	-	"	.01	"	(= 1/24 khurd)
kI1O	kilogram		2.2	"	

Note: kharwAr is used mostly for measuring wood, sawdust or straw.

TEMPERATURE

sAntIgrEd centigrade

Formulas for conversion of temperature from one scale to the other:

$$C^{o} \times 9/5 + 32 = F^{o}$$

$$F^{o} - 32 \times 5/9 = C^{o}$$

Some sample conversions are shown in the graph on the right.

CENTIGRADE		FAHRENHEIT
100°	——	212°
40°	——	104°
37°	——	98.6°
25°	——	77°
20°	——	68°
10°	——	50°
5°	——	41°
0°	——	32°

APPENDIX XIII

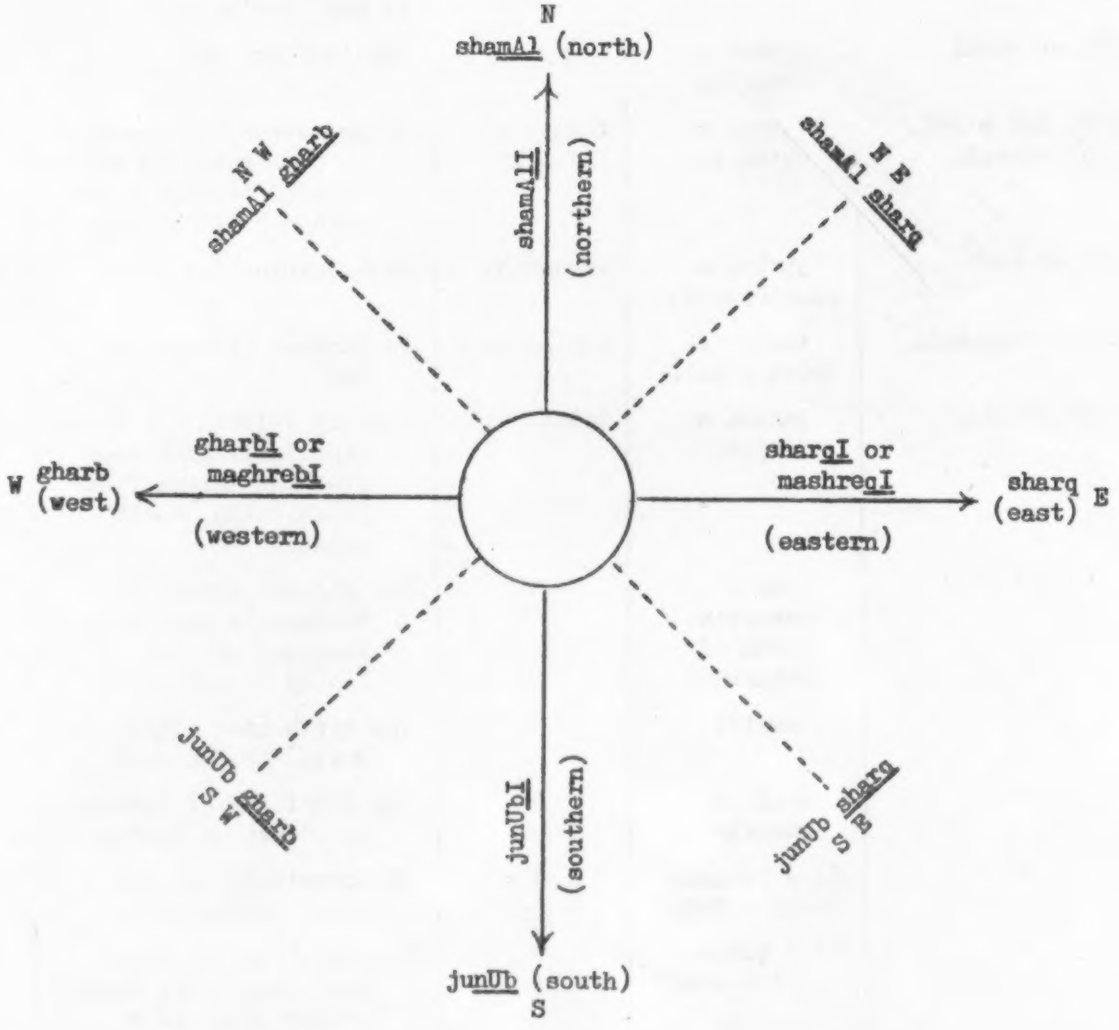
AFGHAN HOLIDAYS

Afghan date	Dari name	=	Commemorating	Days
1st of (H)amal	naorOz	March 21	1st day of Spring (= New Year's Day)	1
6th of jaozA	jashen e esteqlAl	May 27	Independence Day	1
1st, 2nd & 3rd of sumbula	jashen e esteqlAl	August 23, 24 & 25	Independence Day, actually celebrated at the time of 'Jashen', the Afghan National Fair	3
9th of sumbula	jashen e pashtUnestAn	August 31	Pashtunistan Day	1
18th of sumbula	tAsIs e shOrA e melI	September 9	Parliament (inauguration) Day	1
23rd of mIzAn	jashen e nejAt	October 15	Victory Celebration (when King Nadir Shah took over the throne from [H]abIbulla, bachE saqao)	1
*	dA e muharram (10th of muharram)	*	The assassination of Muhammad's grandson, Hussain, and his family	1
*	maolUd	*	The birth (and also death) of Muhammad	1
*	awal e ramazAn	*	The first day of Ramazan, the Month of Fasting	1
*	Id e ramazAn (= Id e fetr)	*	The conclusion of the Month of Fasting	3
*	Id e qurbAn (= Id e azHA)	*	The sacrifice of Abraham's son— Two lunar months after Id e ramazAn—Also called 'The Big Eid'	4
				18

Note: Holidays marked with * are based on the Muslim lunar calendar and therefore change from year to year.

APPENDIX XIV

DIRECTIONS OF THE COMPASS


N
shamAl (north)
shamAlI
(northern)
N W
shamAl gharb
N E
shamAl sharq
W
gharb
(west)
gharbI or
maghrebI
(western)
sharqI or
mashreqI
(eastern)
sharq
(east)
E
S W
junUb gharb
S E
junUb sharq
junUbI
(southern)
junUb (south)
S

1. The word mashreqI (eastern) is sometimes used to refer to the city of jelAlAbAd or its province, nangarHAr.
2. The word junUbI (southern) may refer to the province of paktyA.
3. The word shamAlI (northern) is sometimes applied to the green valleys north of Kabul, particularly in the province of parwAn.

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